PAURĀṆIKA PŪRVA PRAYOGAM



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CONTENTS

FOREWORD

All the Vaidika prayogas (manuals) for the sacraments that every Hindu should perform and undergo are traditionally intended for the use of those who have been initiated (*upanayana*) and have studied Sanskrit and Veda - or at least those sūktas and mantras that are used in these sacraments and rituals.

Nowadays only a tiny percentage of the Hindu community actually undergoes the sacrament of initiation and even fewer have any knowledge of the Vedas or of Sanskrit. They have great difficulty in pronouncing the mantras which are hedged by strict rules. Any imperfect pronunciation of the mantras (*svara*) is said to result in negative consequences both for the reciter and the purohit. The Sanskrit mantras are very seldom translated or explained to the participants - they are also very difficult to understand correctly.

With these disabilities in mind, this prayoga has been compiled from various Pauranic and Tantric texts as well as a text from the middle ages called Sudrakamalakara of Pandit Kamalakara Bhatt. It was a complete manual (*prayoga*) of all the major samskāras compiled for the use of all Hindus regardless of caste without the use of archaic and difficult to pronounce Vedic mantras. The learned pandits compiled these prayogas for the use of all without prior Vedic study.

The traditional sources for the sacraments are the Grihya Sutras and they all have variations, some quite radical, this accounts for the differences that are found in the various districts throughout India. I have tried as much as possible to combine Northern and Southern rituals and to produce a uniformity of practice as far as possible without compromising the cultural distinctions.

I assume that the user will have some basic knowledge of Sanskrit and a background in ritual practice and so the instructions are rather sparse and ritual steps that are obvious and common knowledge have been left out. If you are totally new to ritual practice then I suggest you read my other books Hindu Ritual parts 1 & 2 before attempting to use this manual.

I have included a few Vedic mantras that are in the public domain like the Gāyatri mantra and the Mahā Mrityunjaya mantra and Shanti mantras.

PART 1.

AHNIKAM — DAILY PRACTICE

1. Prātaḥ Smaraṇam — Morning Reflections

- Upon waking chant the name of the Lord Hari three, six or seven times.

Prayer for Guidance.

trai-lokya caitanya-may-ādideva, śrī-nātha viṣṇo bhavad ājñayaiva |
prātaḥ samutthāya tava kaiṅkaryārthaṁ, saṁsāra-yātraṁ anuvartayiṣye ||

O Primordial Lord, the pervading consciousness of the three worlds, O Lord of lakshmi, O Vishnu, with your sanction alone have I risen this morning and in order to serve you I proceed on the journey of life.

janāmi dharmaṁ na ca me pravṛttir-janāmy adharmaṁ na ca me nivṛttiḥ |
kenāpi devena hṛdi-sthitena yathā niyukto'smi tathā karomi ||

I know full well what is my duty but I am not [naturally] inclined thereto, I know full well what is forbidden but I cannot abstain there from, I shall do your will O Lord as you being seated in my heart, are guiding me through my conscience.

Prayer for forgiveness from Mother Earth.

samudra vasane devi parvata stana maṇḍale |
viṣṇu patni namas tubhyaṁ pāda sparśaṁ kṣamasva me ||

O Mother Earth, the consort of Lord Vishnu, with the oceans as your skirts and the mountains as your breasts; salutations to you, please excuse the touch of my feet.

Prayer for Altruistic Intent.

na kāṅkṣaye'ham rājyam na svargam na cāpunar-bhavam |
kāṅkṣaye duḥkha taptānāṁ prāṇinām arthi nāśanam ||

I don't desire kingship nor heaven nor even liberation from rebirth, all I desire is that all beings should be free from their suffering.

Prayer of the Hands

karāgre vasate lakṣmī kara mūle sarasvatī ||
kara madhye sthito brahma prabhāte kara darśanam ||

At the tips of the finger resides Lakshmi and at the base of the palm; Sarasvati, in the centre is situated Brahma; in the morning we gaze upon our hands.

Purport

This verse is recited upon waking up every morning to remind us that we ourselves are the authors of our own destinies. We create our own happiness and sorrow through our actions; everything that we do has a

reaction known as karma. When we do good to others - it comes back to us. When we cause suffering to others it also comes back to us.

Therefore we think of Brahma the god of creation as situated in the centre of our palms —reminding us to be mindful of what exactly we are doing. Mother Lakshmi as the goddess of compassion and resources used for the benefit of others resides in the tips of our fingers. This reminds us that all resources — wealth, knowledge etc are all meant for the benefit of all beings.

Sarasvati as the goddess of learning and knowledge is thought of as residing at the base of the palm. This is to remind us that the pursuit of knowledge is the most important thing in our lives because knowledge and education opens up the gates to success.

2. Snānam — Bathing

Saṅkalpaḥ (statement of intent)

Hariḥ oṁ tatsat. mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham — akṛtya karaṇa kṛtya akaraṇa bhagavad apacāra bhāgavata apacārādīnām nānā vidhānāṁ sarveṣāṁ pāpānāṁ sadyaḥ apanodana dvārā nitya naimittika karmaṇyatā siddhyarthaṁ — *snānāgāre* prātaḥ snānam aham kariṣye ||

In order to absolve myself of all my transgressions and to please the Supreme Lord — in order to immediately rectify all those various offences which I have committed; having done the deeds which I shouldn't have, having not done what I should've, offences to the Lord and to the other devotees, and to make myself fit to perform the daily as well as periodical duties incumbent upon me, I take my morning bath in the bathroom.

Taking Permission if using a tank to bathe in

samasta jagadādhāra śaṅkha-cakra gadādhara |
dehi deva mamānujñāṁ yuṣmat tīrtha niṣevaṇe ||

O Lord who is the basis of the entire universe, the wielder of the conch, discus and mace, please give me permission to use your sacred waters.

Invocation of the Ganga

āvāhayāmi tvām devī snānārtham iha sundarī |
ehi gaṅge namastubhyaṁ sarva tīrtha samanvite ||

I invoke you O beautiful goddess Ganga, in order to take my bath, please be present here in these waters, salutations to you who are present in all the sacred tirthas.

gaṅga ca yamuna caiva godhāvari sarasvati |
narmade sindhu kāvari jale'smin sannidhiṁ kuru ||

May Ganga, Yamuna, Godhavari, Sarasvati, Narmada, Sindhu and Kaveri be present here in this water.

puṣkarādyāni tīrthāni gaṅgādyāḥ saritas tathā |
āgacchantu mahābhāgāḥ snāna kāle sadā mama ||

O Great Beings, may the Pushkara and all the sacred waters along with the Ganga always be present here at the time of bathing.

SANDHYĀ VANDANA VIDHIḤ

Preparation

- A tilaka should be made on the forehead with sandal paste or clay. (If going to work it can be done with water only)
- Sit on a mat facing the east in the morning and west in the evening with the *panchapatra* (a vessel of water with a spoon) and a tray in front of you.
- Take a seat and touch the ground and recite the following verse;

pṛthivi tvayā dhṛtā lokā devi tvaṁ viṣṇunā dhṛtā |
tvaṁ ca dhāraya māṁ devi pavitraṁ kuru cāsanam ||

O Mother Earth, you support the world, and you in turn are supported by Vishnu. Please support me, O Goddess, and purify my seat.

- Think of all your gurus and pay them your respects.

oṁ sarvebhyo gurubhyo namaḥ - *salutations to all my Spiritual Masters.*

- Consecrate the water to be used by showing the ankuśa mudra or touching the panchapatra.

ganga ca yamuna caiva godāvari sarasvatī |
narmada sindhu kāverī jale'smin sannidhim kuru ||

I invoke the seven cosmic energies represented by the seven sacred rivers; ganga, yamuna, godavari, sarasvati, narmada, sindhu and kaveri to be present here in this water.

1. ācamanam;

Sipping of water for physical, mental and verbal sanctification.

- Hold the *uddharini* (spoon) in the left hand and pour one spoonful of water into the palm of the right hand.
- Repeat the mantra and sip the water from the base of the palm .

oṁ acyutāya namaḥ ! *Salutations to the Intangible One*
oṁ anantāya namaḥ ! *Salutations to the Eternal One*
oṁ govindāya namaḥ ! *Salutations to the Lord of the Universe*

2. aṅga-vandana (nyāsa)

Sanctification of the physical body as the temple of God.

- Touch the various parts of the body indicated while reciting the names of God and using the fingers of the right hand only, and touching the right organ first and then the left one.

keśava	*touch the right cheek with the thumb*	
nārāyaṇa	*touch the left cheek with the thumb*	seat of fire
mādhava	*touch the right eye with the ring finger*	
govinda	*touch the left eye with the ring finger*	seat of Sun
viṣṇu	*touch the right side of nose with the index*	

	finger	
madhusūdana	*touch the left side of nose with the index finger*	seat of wind
trivikrama	*touch right ear with the little finger*	seat of Indra
vāmana	*touch left ear with the little finger*	
śrīdhara	*touch right shoulder with the middle finger*	
hṛṣīkeśa	*touch left shoulder with the middle finger*	seat of Prajapati
padmanābha	*touch the navel with the right hand*	
dāmodara	*touch the top of the head with the right hand*	

3. Vighna Apaharaṇam: — elimination of spiritual obstacles

- Recite the following mantra while striking the temples gently with the closed fists; imagining that the spiritual force is descending and pervading the entire body.

śuklām-baradharam viṣṇum sasi-varnam catur-bhujam |
prasanna vadanam dhyāyet sarva vighnopa śāntaye ||

I contemplate the All-pervading Lord, clad in a brilliant raiment, resplendent like the moon, the four-armed and cheerful-faced One for the elimination of all obstacles.

3. Prāṇāyāma; — Control of the Breath.

- This is done symbolically by folding the index and middle fingers into the palm of the right hand and then closing the nostrils with the thumb and the ring finger while reciting the following mantra.

oṁ bhūḥ oṁ bhuvaḥ ogam suvaḥ oṁ mahaḥ oṁ janaḥ oṁ tapaḥ ogam satyam
oṁ tat savitur vareṇyam bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt ||
oṁ āpo jyotir raso'mṛtaṁ brahma bhūr bhuvas-suvarom ||

Om The material world, Om The realm of mind; Om The realm of light; Om The realm of vastness; Om The realm of creative delight, Om The realm of unobstructed Will; Om The realm of the highest Truth; Om may we meditate upon that Adorable Light of the Divine Creator, and may He direct our intellect. Om He is in the water, light, flavour, nectar of immortality and also pervades the three realms — physical, mental and spiritual. He who is denoted by Praṇava (AUM) is all these.

- Thereafter do *śrotrācamanam* by touching the right ear with the right hand (Ganga resides in the right ear). Then make *Brahmāñjali* by placing the left hand upturned on the right thigh and then clasping it with the right hand downturned.

4. Saṅkalpaḥ — hariḥ oṁ tatsat, Govinda Govinda Govinda, mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham (*vaiṣṇavas*:– bhagavad ājñayā bhagavad kainkarya rūpaṁ) prātaḥ/sāyam sandhyām upāsiṣye ||

In order to absolve myself of all my transgressions and to please the Supreme Being, (Vaishnavas:– With the sanction of the Supreme Being and as service to Him alone), I now perform my morning/evening devotions.[1]

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[1] Although it is recommended to do Sandhya 3 times daily, in practical life it is not possible, so twice is the best and even if this cannot be done than do it at least once a day.

5. Mārjanam

- ❖ With the left hand take a spoon full of water, dip the ring finger in the water and sprinkle the water on the head seven times with the following mantra:–

om̐ namo bhagavate vāsudevāya

Salutations to all all-pervading Supreme Lord.

- ❖ Then pour some water in the right hand and sprinkle it clockwise around the head

6. āpośaṇam

- ❖ Take water in the right palm and recite the following;

āpas-tvam-asi deveśa jyotiṣām̐ patireva ca ।
pāpam̐ nāśaya me deva yān̐ manaḥ kārya karmajam ॥

You are pervading all waters, Lord of the gods, You are the Master of all the celestial lights, absolve me of all my sins O Lord, sins that I have committed by thought or deed, and the effects of my previous sins.

aghāni yāny-atitāni yāni cāgantukāni vai ।
varttamānāni dhūyantām aghamarṣaṇa karmaṇā ॥

May all those sins of the past, and those of the future and those of the present all be absolved through this ceremony of expiation.

7. Sūrya Arghya Pradānam — *Offering a Libation to the Sun*

Saṅkalpa — hariḥ om̐ tatsat, mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham (*vaiṣṇavas*:– bhagavad ājñayā bhagavad kainkarya rūpam̐) prātaḥ/sāyam sūrya arghya pradānam kariṣye ॥

In order to absolve myself of all my transgressions and to please the Supreme Being, (Vaishnavas:– With the sanction of the Supreme Being and as service to Him alone), I now offer my morning/evening libations to the sun.

- ❖ Take some water in the right hand recite the mantra and pour it on the ground from the finger tips - repeat three times.

ehi sūrya sahasrām̐śo tejo-rāśe jagat-tapate ।
anukampaya mām̐ bhaktyā gṛhāṇārghyam̐ divākara ॥

O Supreme Lord of the universe manifest in yonder sun, having a thousand rays, the source of all energy, have mercy on me and accept this libation of water offered with devotion.

8. Tarpaṇam — Libations

- ❖ With each of the following mantras pour out one spoon full of water from the finger tips of the right hand.

ādityam̐ tarpayāmi । somam̐ tarpayāmi । aṅgārakam̐ tarpayāmi । budham̐ tarpayāmi । bṛhaspatim̐ tarpayāmi । śukram̐ tarpayāmi । śanaiścaram̐ tarpayāmi । rāhum̐ tarpayāmi । ketum̐ tarpayāmi ।

keśavam tarpayāmi । nārāyaṇam tarpayāmi । mādhavam tarpayāmi । govindam tarpayāmi । viṣṇum tarpayāmi । madhusūdanam tarpayāmi । trivikramam tarpayāmi ।

vāmanam tarpayāmi | śrīdharam tarpayāmi | hṛṣīkeśam tarpayāmi | padmanābham tarpayāmi | dāmodaram tarpayāmi ||

- ❖ Repeat ācamanam

9. Gāyatri Japam

- ❖ Pranayama, then do brahma-añjali as in #3 above

Sankalpaḥ — hariḥ oṁ tatsat, mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham (*vaiṣṇavas*:– bhagavad ājñayā bhagavad kainkarya rūpaṁ) prātaḥ/sāyam gāyatri mantra japam kariṣye.

In order to absolve myself of all my transgressions and to please the Supreme Being, (Vaishnavas:– With the sanction of the Supreme Being and as service to Him alone), I now in morning/evening recite the gāyatrī mantra.

Aṅga-nyāsaḥ

- ❖ Recite the following and touch the parts of the body indicated;

1.Vishnu Gāyatri

oṁ nārāyaṇāya — hṛdyāya namaḥ	*heart with the fist*
vidmahe — sirase śvāhā	*head with thumb & ring finger of right hand*
vāsudevāya — śikhāyai vaṣaṭ	*crown of the head with the right thumb*
dhīmahi — kavacāya hum	*shoulders — right side with left fist and left side with right fist*
tanno viṣṇu — netrābhyāṁ vauṣaṭ	*middle of forehead with inverted thumb*
pracodayāt — astrāya phat	*clap hands*

Viṣṇu Dhyānam

śāntākāraṁ bhujaga-śayanaṁ padma-nābhaṁ sureśaṁ
viśvādhāraṁ gagana-sadṛśaṁ megha-varṇaṁ śubhāṅgam |
laksmī-kāntaṁ kamala-nayanaṁ yogibhir-dhyāna-gamyaṁ
vande viṣṇuṁ bhava-bhaya-haraṁ sarva-lokaika-nātham ||

I salute the Supreme Lord Vishnu, the Remover of the fear of repeated births, the sole Lord of the Universe, the Lover of Lakshmi, the Lotus-eyed One, who is realized by yogis in meditation, the Supporter of the Universe, the colour of a dark rain cloud, with auspicious limbs, the Granter of Peace, reposing upon the couch of eternity, lotus-naveled, the God of gods.

- ❖ Recite the Vishnu gāyatri 108, 28 or at least 10 times.

oṁ nārāyaṇāya vidmahe, vāsudevāya dhīmahi, tanno viṣṇu pracodayāt ||

May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.

2. Śiva Gāyatri

oṁ tatpuruṣāya — hṛdyāya namaḥ	*heart with the fist*
vidmahe — sirase śvāhā	*head with thumb & ring finger of right hand*
mahādevāya — śikhāyai vaṣaṭ	*crown of the head with the right thumb*
dhīmahi — kavacāya hum	*shoulders — right side with left fist and left side with right fist*
tanno rudra — netrābhyāṁ vauṣaṭ	*middle of forehead with inverted thumb*
pracodayāt — astrāya phat	*clap hands*

Śiva dhyānam

śāntaṁ padmāsanasthaṁ śaśidhara-mukuṭaṁ pañca-vaktraṁ tri-netraṁ
śūlaṁ vajraṁ ca khaḍgaṁ paraśum abhayadaṁ savyabhāge vahantam ।
nāgaṁ pāśaṁ ca ghaṇṭāṁ praḷayahuta-vahaṁ cāṅkuśaṁ vāma-bhāge
nānālaṅkāra-yuktaṁ sphaṭika-maṇinibhaṁ pārvatīśaṁ namāmi ॥

I meditate upon the Lord of Parvati, peaceful, seated in the lotus-posture, with the Moon as the crest-jewel upon his head, five-faced, three-eyed, holding the trident, thunderbolt, sword, axe, and the gesture of fearlessness on the right side, and the snake, noose, bell, the fire of universal destruction, and the elephant-goad on the left side. Decorated variously, being the colour of crystal.

- ❖ Recite the Śiva gāyatri 108, 28 or at least 10 times.

oṁ tatpuruṣāya vidmahe । mahādevāya dhīmahi । tanno rudra pracodayāt ॥

May we know that Supreme Person, let us contemplate the Great God; may Lord Siva enlighten our intellects.

10. Sūrya Upasthānam — Salutation to the Sun

- ❖ Stand up and face the rising sun;

namaḥ savitre jagad-eka-cakṣuṣe jagat-prasūti-sthiti-nāśa-hetave ।
trayīmayāya triguṇātma-dhāriṇe viriñci-nārāyaṇa-śaṅkarātmane ॥

Salutations to the Sun-god, the Eye of the universe, the cause of creation, sustentation and destruction of the cosmos, the form of the three qualities of nature, the one who manifests as the trinity — Brahma, Vishnu and Siva.

dhyeya sadā savitra maṇḍale madhya vartī nārāyaṇas sarasijāsana sanniviṣṭaḥ ।
keyuravān makara kuṇḍalavān kirīṭī hāri hiraṇya vapuḥ dhṛta śankha cakraḥ ॥

Narayana is worthy of being mediated upon in the centre of the Solar orb. Seated in the lotus posture, adorned with bracelets, earrings, crown and necklace; of golden hued body and holding the Conch and Discus.

śankha cakra gadā pāṇe dvāraka nilaya acyuta ।
govinda puṇḍarīkākṣa rakṣa mām śaraṇāgatam ॥

O Wielder of the Conch, Discus and Mace! The eternal resident of Dvarka! The indestructible One! The protector of the cosmos! The lotus-eyed One! Save me who has taken refuge in you!

namo brahmaṇya devāya go brāhmaṇa hitāya ca ।
jagad hitāya kṛṣṇāya govindāya namo namaḥ ॥

Salutations to the God of the spiritual ones, to the well wisher of the World and the Sages, to Krsna, to Govinda I offer my repeated obeisances.

ākāśāt patitaṁ toyaṁ yathā gacchati sāgaram |
sarva deva namaskāraḥ keśavaṁ prati-gacchati ||

As rain falling from the sky flows to the sea (as rivers) — So do salutations to all the devas go to Krishna alone.

11. Dik-namaskaram — Saluting the directions

❖ Turn around in a circle to the right reciting the following:

prācyai diśe namaḥ	*I salute the Eastern direction*
dakṣiṇāyai diśe namaḥ	*I salute the Southern direction*
pratīcyai diśe namaḥ	*I salute the Western direction*
udīcyai diśe namaḥ	*I salute the Northern direction*
ūrdhvāya namaḥ	*I salute the Zenith*
adharāya namaḥ	*I salute the Nadir*
antarikṣāya namaḥ	*I salute the Astral region*
bhūmyai namaḥ	*I salute the Material universe*
brahmaṇe namaḥ	*I salute the Immensity*
viṣṇave namaḥ	*I salute the Omnipresent Lord of the universe*

12. Yama Prārthana (Salutation to Death)

❖ Face the South and contemplating Death recite the following:—

yamāya dharma-rājāya mṛtyave cāntakāya ca |
vaivasvatāya kālāya sarva-bhūta-kṣayāya ca ||
audumbarāya dadhnāya nīlāya parameṣṭhine |
vṛkodarāya citrāya citra-guptāya vai namo namaḥ ||

Salutations to the Lord of Death, to the one who is the ultimate controller, King Dharma, the destroyer and the end of all things, the son of the Sun-god, the personification of time, the all-powerful one, the blue-hued one, the subject of all worship, the insatiable one, mysterious one, who maintains the akashic records of everything that happens. To the one who maintains the akashic records all hail.

12. Śiva Prārthana (Salutation to Śiva)

❖ Face the north and recite the following prayer:—

gaurī nāthaṁ giriśañca nīlakaṇṭaṁ trilocanam |
maheśvaraṁ ca viśveśaṁ lokapālaṁ namāmyaham ||

I salute the deity Siva the consort of Parvati, the blue-throated one with the three eyes, the Great Lord of the Universe. I contemplate upon Siva the Guardian of the world.

13. Samarpanam — Dedication.

kāyena vācā manas endriyair vā budhyā 'tmanā vā prakṛteḥ svabhāvāt |
karomi yadyat sakalaṁ parasmai nārāyaṇāyeti (sāmba-sivāyeti) samarpayāmi ||

Whatever actions I do with my six senses, my mind or my Self, or by my nature, all that I offer up as an offering to the Supreme Lord Narayana (Lord Siva).

mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnaṁ janārdana (sāmba-siva) |
yat kṛtaṁ tu mayā deva paripūrṇaṁ tad astu te ||

Devoid as this ritual is in mantra, in proper method or devotion O Janārdana (Lord Siva); whatever has been done by me, please accept it as complete.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṁ kṛṣṇa (śiva) anusmaraṇaṁ param ||

Whatever mistakes have been committed in austerity or action all of them are immediately made complete by the remembrance of Krsna.

kṛṣṇa! kṛṣṇa! kṛṣṇa! (śiva! śiva! śiva!)

- Perform ācamanam and anga-vandanam, pour a little water on the ground;

oṁ tat sat kṛṣṇa (śiva) arpanaṁ astu !

I offer up the merit of this rite to the Supreme Being



VAIŚVADEVA BALI

(V.P. 3:11:49 -53)

- Every day before taking meals the householder should offer the Vaiśvadeva Bali.
- Sitting down and facing the east. Take some of the cooked rice and offer it on the ground with the following verses.

devā manuṣyāḥ paśavo vayāṁsi siddhāḥ sayakṣoraga daitya saṅghāḥ ׀
pretāḥ piśācās-taravaḥ samastā ya cānnam icchanti mayā pradattam ׀׀ 1 ׀׀

May gods, humans, animals, birds, perfected ones, Yakshas, snakes, demons, hungry-ghosts, goblins, trees and all those who desire food from me;

pipīlikāḥ kīṭa pataṅgādyā bubhukṣitāḥ karma nibandha baddhāḥ ׀
prayāntu te tṛptim idaṁ mayānnam tebhyo visṛṣṭhaṁ sukhino bhavantu ׀׀ 2 ׀׀

may ants, bugs, moths and other insects who are hungry and bound by the fetters of Karma, obtain satisfaction from food offered by me and enjoy happiness.

yeṣāṁ na mātā na pitā na bandhur nevānna siddhir na tathānnam asti ׀
tat tṛptaye'nnaṁ bhuvi dattam etat te yāntu tṛptiṁ muditā bhavantu ׀׀ 3 ׀׀

I offer this food on the ground for them who have no mother, no father, no friends, no food, nor the means for preparing it. May they be satisfied with the food offered for their satisfaction.

bhūtāni sarvāṇi tathānnam etad ahañca viṣṇur na yatonyad asti ׀
tasmād ahaṁ bhūta nikāya bhūtam annam prayacchāmi bhavāya teṣām ׀׀ 4 ׀׀

All these beings, this food and myself are indeed not different from Vishnu. I therefore give for their sustenance this food from which is formed the bodies of all beings.

caturdaśa bhūta gaṇo ya eṣa tatra sthitā ye 'khilabhūta saṅghāḥ ׀
tṛptyartham annam hi mayā visṛṣṭha teṣām idam te muditā bhavantu ׀׀ 5 ׀׀

May all beings, that belong to the fourteen categories of existent things (The 8 types of gods, humans, and 5 types of animals), be satisfied and delighted with this food offered by me.

BHOJANAM — TAKING MEALS.

- When eating one should not be dressed in a single garment or have the head covered.
- Before eating one must wash hands and feet and perform ācamanam.
- Clean the spot in front with a little water and on this place a banana leaf which has been washed well.
- A water vessel is placed to the right.
- The wife or some other person serves the food with the curries first and lastly the rice.
- Salute the food saying; asmākam nityam astvetat — *may we always have food.*
- Sprinkle the food saying; oṁ bhūr bhuvas suvaḥ |
- Mentally offer the food to your tutelary deity [if eating in the house of another].

oṁ antaryāmine namaḥ | — *Salutations to the Indweller.*

- Take water in the right palm and allowing the water to trickle through the fingers, circle the platter twice in a clockwise direction. The water should not fall on any vessel. The mantra repeated is;

oṁ bhūr bhuvas suvaḥ | satyaṁ tvartena parisiñcāmi.

I encircle you who are the Truth with the Cosmic Law.

- At night say;

oṁ bhūr bhuvas suvaḥ | ṛtam tvā satyena parisiñcāmi.

I encircle you who are the Cosmic Law with the Truth.

- Take a little water in the right hand and sip it from the Brahma-tīrtham;

amṛto'pastaraṇam-asi. — *Thou art the bed of ambrosia.*

Prāṇāhuti;

- Holding the leaf on the edge with the first three fingers of the left hand take a small quantity of rice with the thumb, middle and ring finger of the right hand and place it in the mouth with the recitation of each mantra.
- While placing it in the mouth it should not touch the teeth and it should be swallowed whole.

oṁ prāṇāya svāhā | oṁ apāṇāya svāhā | oṁ vyānāya svāhā | udānāya svāhā |
oṁ samānāya svāhā || oṁ brahmaṇe svāhā | śrī govindāya namaḥ ||

- The server then pours water over your left hand which was holding the leaf, now proceed to eat.
- When sitting in a line-of-diners (paṅkti) it is considered very ill-mannered to rise before anyone else. If one is obliged to rise, then the diners on each side are to be connected with a stream of water or a bunch of darbha grass.
- After eating to satisfaction, one takes another hand full of water and does *uttarapoṣaṇam* without sipping all the water.

oṁ amṛtāpidhānam asi. — *Thou art the covering of ambrosia.*

- The remainder is poured on the left side of the leaf;

raurave apuṇya nilaye padmārbuda nivāsinām |
arthinām udakaṁ dattaṁ akṣayyam upatiṣṭhatu ||

This water is offered to them who long for liberation while confined in the Raurava hell, the abode of sinners, for many millions of years. May this offering bring them some relief.

- After performing uttara-poṣanam the leaf should not be touched. Wash your hands and rinse the mouth and then do ācamanam.

Alternative Grace Before Meals.

If one is eating in a western manner at the table with crockery then one can recite the following verses before eating.

brahmārpaṇaṁ brahma-havir brahm-āgnau brahmaṇā hutam |
brahmaiva tena gantavyaṁ brahma karma samādhinā || Gīta 4:24

Brahman is the instrument, *Brahman* is the oblation; by *Brahman* is the oblation offered into the fire of *Brahman*; *Brahman* alone is to be reached by one who meditates on *Brahman* in one's works.

ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ |
prāṇāpāna samāyuktaḥ pacāmyannaṁ caturvidham || Gīta 15:14

Becoming the Vaishvanara Agni in the stomach, I function within the bodies of all living beings. In association with the forces of Prana and the Apana, I digest the four kinds of food.

SIMPLE DAILY PUJA

- This is a general format for all Hindus regardless of their sect.
- In front of an altar of your favourite deity or deities place the following offerings on a little tray:—
    1. 2 sticks of incense
    2. a little copper vessel of water
    3. a flower or two.

Water represents the life force of the universe it also represents Vishnu.
Incense represents the all-pervading nature of the Divine, it represents the spreading out of the universe under the direction of the creator Brahma.
Flowers remind us of the transitory and ephemeral nature of all existence — the understanding of which is the basis for our spiritual quest. Flowers thus are also representative of Siva — the transformative energy of the Universe.

Recitations

1. Ganeśa Vandana — recite the following verse while contemplating on Ganesha.

śuklāṁ baradharam devaṁ śaśi varṇaṁ caturbhujaṁ |
prasanna vadanaṁ dhyāyet sarva vighnopa śāntaye ||

The All-pervading Lord is to be meditated upon for the removal of obstacles; Clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.

2. Guru Vandana — Think of your parents and of all the spiritual preceptors;—

oṁ guṁ gurubhyo namaḥ
gurur brahma gurur viṣṇo gurur devo maheśvaraḥ |
guru sākṣāt param brahmā tasmai śrī gurave namaḥ ||

Salutations to that glorious guru who is the corporeal manifestation of the Supreme Being, he is Brahma (the Creator) Vishnu (the Preserver) and Shiva (the Destroyer) directly manifest.

3. Sarasvati Vandana — Think of Sarasvati the embodiment of knowledge.

sarasvatī namastubhyam varade kāmarūpiṇī |
vidyārambham kariṣyāmi siddhir bhavatu me sadā ||

Salutations to you O Sarasvati, generous one, the embodiment of volition, I am beginning the path to knowledge, may all my attempts at learning be successful.

4. Dedication of Offerings

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyam brahma-karma samādhinā ||

The Supreme essence pervades the act of offering, the oblation, the fire into which the offering is made, and the means of oblation. That Supreme essence can be realised by one who sees the Supreme in all actions.

mantra hīnaṁ kriyā hīnaṁ bhakti hīnaṁ devottama |
yat-kṛtaṁ tu mayā deva paripūrṇaṁ tadastu te ||

This liturgy is devoid of proper mantras, and methodology, devoid of all devotion, whatever little I have done O Lord may it be accepted as complete by you.

Gāyatri Mantra

The Gayatri Mantra is the most important prayer for all Hindus and should be recited as many times as possible every day. Being seated with the eyes closed facing the east one should meditate upon the light of the Sun.

om bhūr bhuvas-suvaḥ | tat savitur vareṇyam |
bhargo devasya dhīmahi | dhīyo yo naḥ pracodayāt ||

We meditate upon the Adorable Light of the Supreme Being who has projected this entire universe into being. May That One impel our minds towards enlightenment. Rig Veda 3:5:6:10

om	- the Absolute
bhūḥ bhuvaḥ suvaḥ	- the three realms of existence.
tat	- that which is Self-Existent, the ground of all being, the Absolute
savitur	- (savitah) The Divine Impeller, the creator, preserver and tansformer of the entire universe.
vareṇyam	- worthy of adoration and worship.
bhargo	- (bhargah) The source of all refulgence and light. The absolutely immaculate one free from all negativity.
deva - asya	- The Self-refulgent One, the giver of the light of wisdom.
dhīmahi	- let us contemplate upon, meditate upon.
dhīyo	- (dhiyah) of the intellect, mind, the consciousness
yo	- (yah) who
pracodayāt	- energise, inspire, impel.
naḥ	- to us

UNIVERSAL PRAYERS

svasti prajābhyāḥ paripālayantām nyāyena mārgeṇa mahim mahiśāḥ |
go brāhmaṇebhyaś śubham-astu nityaṁ lokāḥ samastā sukhino bhavantu ||

May all the citizens enjoy wellbeing, may the administrators protect them and walk in the path of justice, may the whole universe and all spiritual aspirants have perpetual auspiciousness, may all the worlds be happy.

sarveṣāṁ maṅgalaṁ bhavatu | *May there be good to all beings.*
sarveṣāṁ svasti bhavatu | *May there be wellbeing to all beings.*
sarveṣāṁ śānti bhavatu | *May there be peace to all beings.*
sarveṣāṁ pūrṇam bhavatu | *May there be fullness to all beings*
sarveṣāṁ maṅgalaṁ bhavatu | *May there be good to all beings.*

sarve bhavantu sukhinaḥ, sarve santu nirāmayāḥ |
sarve bhadrāṇi paśyantu, mā kaścid duḥkha bhāg bhavet ||

May all beings be happy, may all be free from disease,
May all find what they seek, and may none experience sorrow.

kāle varṣatu parjanyaḥ pṛthivi sasya śālini |
deśo'yaṁ kṣobha rahito brāhmaṇāḥ santu nirbhayāḥ ||

May the rains fall on time, and may the earth yield its produce in abundance,
May this country be free from disturbances, and may the righteous be free from fear.

sarve taratu durgāṇi sarvo bhadrāṇi paśyatu |
sarva kāmān avāpnotu sarva sarvatra nandatu ||

May all beings cross over their tribulations, and may all attain their respective goals, May all realize their desires and may all beings at all times and places be happy.

durjana sajjana bhūyāt sajjano śāntim āpnuyāt |
śānto mucyeta bandhebhya muktāścānya vimocayet ||

May the wicked become righteous, and may the righteous attain peace,
May the peaceful attain Liberation, and may they help others to be Liberated.

oṁ asato mā sad gamaya | *From untruth lead us to Truth*
tāmaso mā jyotir gamaya | *From the darkness of ignorance lead us to the light of Wisdom*
mṛtyor mā amṛtam gamaya | *From rebirth lead us to liberation*
pūrṇam adaḥ pūrṇam idam | *That (Supreme Being) is perfect, this (Self) is perfect.*
pūrṇāt pūrṇam udacyate | *From the Perfect the Perfect arises.*
pūrṇasya pūrṇam ādāya | *Taking the Perfect from the Perfect;*
pūrṇam eva-avasiṣyāte || *The Perfect alone remains.*

oṁ śāntiś śāntiś śāntiḥ

PART 2
SAMSKĀRA-BHĀGAḤ

Every Samskāra (Sacrament) is preceeded by the usual preliminaries which consist of:–
1. Saṅkalpa — statement of intent, mentioning time, place and reason for the samskāra.
2. Gaṇeśa or Viśvaksena pūjā for the removal of obstacles
3. Puṇyāha vācana for purification and
4. Nāndimukha śrāddha — offerings of raw food to a brahmana for the pleasing of the ancestors.

PŪRVĀṄGAM — General Preliminaries

- Perform ācamanam.
- Light the lamp

jyotir rūpam arūpañca vadanti muni puṅgavāḥ |
jyotir madhye sthito devo brahma-jyotir namostu'te ||

The sages say that the ultimate reality is formless but appears in the form of Light. In the midst of the Light is the Divine presence, I salute that Great Light.

Guru vandana

- Salute the lineage of spiritual teachers:—

gurur brahma gurur viṣṇo gurur devo maheśvaraḥ |
gurus sākṣāt paraṁ brahmā tasmai śrī gurave namaḥ || 1 ||

akhaṇḍa maṇḍalākāram vyāptam yena carācaram |
tat padam darśitam yena tasmai śrī gurave namaḥ || 2 ||

ajñāna timirāndhasya jñānāñjana śalākayā |
cakṣur unmilitam yena tasmai śrī gurave namaḥ || 3 ||

Śānti Pāṭhaḥ

- Think of yourself, your loved ones and all beings and wish them well:—

śṛṇuyāma sthirair aṅgair bhadraṁ karṇaiśca dṛṣṭibhiḥ |
bhadraṁ paśyema yad deva hitam āyur vyaśemahi ||
viśvāni deva savitur duritāni parā suva |
su-bhaktyā praṇatānāṁ tu yad bhadraṁ tanna āsuva ||
viśvatah kratavo bhadrā āyantvāno vṛdhe yathā |
dive dive rakṣitāra āsan devā hi nityaśaḥ ||
indro vṛddhaśravās tārkṣyo 'riṣṭanemir bṛhaspatiḥ |
dadhātu svasti naḥ pūṣā viśvadevāśca svasti naḥ ||

Anujñā — aśeṣa he pariṣat bhavat pāda mūle mayā samarpitam imāṁ sauvarṇīṁ yat kiñcit dakṣiṇām api yathokta dakṣiṇām iva svikṛtya _________ karma kartum yogyata siddhim anugrahāṇa ||

O assembly of learned brahmins, may this gratuity which is offered at your feet, whatever it may be, be acceptable to you. Please grant me your sanction to perform this rite of ....

Saṅkalpaḥ — Resolve

tad eva lagnam sudinam tad eva tāra balam candra balam tad eva |
vidyā balaṁ daiva balaṁ tad eva lakṣmīpate- te aṅghriyugam smarāmi ||

śuklāṁ baradharaṁ viṣṇuṁ śaśi varṇaṁ caturbhujaṁ |
prasanna vadanaṁ dhyāyet sarva vighnopa śāntaye ||

The All-pervading Lord is to be meditated upon for the removal of obstacles; Clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.

hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya, ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe, vaivasvata manvantare aṣṭā-viṁśatīttame kali yuge, kali yugasya prathama pāde, jāmbu-dvīpe meroḥ *āgneya*[2] dig-bhāge, hiraṇmaya varṣe hiraṇmaya deśe ___________ deśe ____________ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye, ____________ nāma saṁvatsare, ____________ ayane, ____________ ṛtau, māsottame ____________ māse ____________ pakṣe ____________ tithau ____________ vāsara yuktāyāṁ ____________ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe, śubha yoga śubha karaṇe, sakala graha guṇa viśeṣaṇa visiṣṭhāyām,

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land .... of mount Meru, in the country of ...., in the city of ...., in the year .... of the 60 year Jovian cycle, in the .... solstice, during the .... season, in the month of .... in the .... fortnight, on the .... lunar day, on a .... day under the constellation of .... with auspicious conjunctions, and all the planets being benevolently disposed;

asyāṁ śubha tithau, mama [asya yajamānasya] upāta samasta durita-kṣaya dvārā, śrī parameśvara prītyarthaṁ ____________ nakṣatre[3] jātasya (m) jātāyā (f) _________ nāmasya/nāmnīm[4] ___________ saṁskāra pūrvāṅga nirvighnena parisampātyartham ādau vighneśvara pūjām kariṣye ||

On this auspicious day, in order to decrease all my negative karma and to please the Supreme Lord, today I perform the pre-marital .... ceremony for my son/daughter named .... born under the asterism

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[2] Insert the direction of the country in relation to the Himālaya mountains: east — *pūrva*, south —*dakṣina*, west — *paścima*, north — *uttara*, NE — *aiṣānya*, SE — *āgneya*, SW — *nairṛti*, NW — *vāyavya*

[3] Insert the nakṣatra of the individual for whom the saṁskāra is being performed.

[4] Insert the name of the individual.

of ……………… | As an ancilliary to this rite I first offer my prayers to ganesha for the removal of all obstacles.

tad aṅgatvena antaḥ-karaṇa śuddhyartham, śarīra śuddhyartham, gṛha, maṇḍapa śuddhyartham, sarvopakaraṇa śuddhyartham svasti-puṇyāha vācanam kariṣye ||

As an ancilliary to this rite I perform the sanctification ceremony for the purification of mind, body and accessories.

Gaṇeśa Pūjanam

Dhyānam — Visualisation

gajānanaṁ bhūtagaṇādi-sevitam, kapittha jambu phala-sāra-bhakṣaṇam |
umā-sutaṁ śoka-vināśa-kāraṇaṁ namāmi vighneśvara pāda-paṅkajam ||

I prostrate to the lotus-feet of Lord Vighnesvara, the son of Parvati, the one who destroys all suffering; who is served by the Host of Bhutas, who has the face of an elephant, and who partakes of the essence of the jambu and kapittha fruits.

eka-dantaṁ śūrpa-karṇam gaja-vaktraṁ mahodaram |
pāśāṅkuśa-dharaṁ devaṁ dhyāyet siddhi vināyakam ||

I visualise Siddhi Vinayaka, elephant-faced, single tusked, with ears like winnowing baskets and an enormous abdomen, wielding the noose and the goad.

1. Invocation

oṁ bhūr bhuvas suvaḥ śrī mahā gaṇapataye namaḥ, dhyāyāmi,
āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi |

2. Seat

❖ Place some akshata in front of the icon:—

oṁ gaṁ gaṇapataye namaḥ — āsanaṁ samarpayāmi

3. Water for washing the feet

❖ Offer two spoons of water by touching it to the feet of the icon and then casting it into the receptacle:—

oṁ gaṁ gaṇapataye namaḥ — pādyaṁ samarpayāmi

4. Water for washing the hands

❖ Offer one spoon of water by touching it to the right hand of the icon:—

oṁ gaṁ gaṇapataye namaḥ — arghyaṁ samarpayāmi

5. Water for sipping;

❖ Offer three spoons of water by touching to the mouth of the icon:—

oṁ gaṁ gaṇapataye namaḥ — ācamanīyaṁ samarpayāmi

6. Water for bathing

❖ Take a flower dip it in water and sprinkle on the icon:—

oṁ gaṁ gaṇapataye namaḥ — snānaṁ samarpayāmi
snāna anantaraṁ punar ācamaniyaṁ samarpayāmi
(offer three spoonfuls of water for sipping)

7. Clothing

❖ Offer clothing or akshata:—

oṁ gaṁ gaṇapataye namaḥ — vastra arthaṁ akṣatān samarpayāmi

8. Sacred thread

- ❖ Offer a sacred thread or akshata :—

oṁ gaṁ gaṇapataye namaḥ — upavīta arthaṁ akṣatān samarpayāmi

9. Ornaments

- ❖ Offer ornaments or akshata:—

oṁ gaṁ gaṇapataye namaḥ — ābharaṇa arthaṁ akṣatān samarpayāmi

10. Sandal Paste

- ❖ Offer sandal paste on the forehead of the icon followed by kumkum:—

oṁ gaṁ gaṇapataye namaḥ — divya gandhān samarpayāmi
gandhasyopari kumkumaṁ samarpayāmi

11. Garland

- ❖ Offer a garland or a flower:—

oṁ gaṁ gaṇapataye namaḥ — puṣpa mālā samarpayāmi

12. Flowers

- ❖ Offer flower petals while reciting the various names of the god:—

1. oṁ sumukhāya namaḥ
2. oṁ ekadantāya namaḥ
3. oṁ kapilāya namaḥ
4. oṁ gaja-karṇakāya namaḥ
5. oṁ lambodarāya namaḥ
6. oṁ vikaṭāya namaḥ namaḥ
7. oṁ vighna-rājāya namaḥ
8. oṁ vināyakāya namaḥ
9. oṁ dhūma-ketave namaḥ
10. oṁ gaṇādhyakṣāya namaḥ
11. oṁ bāla-candrāya namaḥ
12. oṁ gajānanāya namaḥ
13. oṁ vakra-tuṇḍāya namaḥ
14. oṁ śūrpa-karṇāya namaḥ
15. oṁ herambāya namaḥ
16. oṁ skanda-pūrvajāya namaḥ
17. oṁ siddhi-vināyakāya namaḥ
18. oṁ vighneśvarāya namaḥ

Salutations to He-with-a-beautiful-face (1) One-with-a-single-tusk (2) He-of-a-tawny-colour (3) the Elephant-eared-one (4) the Pot-bellied-one (5) Handsome-one (6) The lord-of-obstacles (7) The Preceptor (8) The One-with-the smoky-banner (9) The Lord-of-hosts (10) The Young-moon (11) the Elephant-faced-one (12) He-with-the-curved-trunk (13) the One-with-the-ears-like winnowing-baskets (14) to the Boastful-hero (15) to The-elder-brother-of-Skanda (16) to the Preceptor-of-success. (17) to the Lord of all Obstacles salutations (18).

13. Incense

- ❖ Offer incense by waving it in front of the icon in a clockwise motion three times:—

oṁ gaṁ gaṇapataye namaḥ — dhūpaṁ āghrāpayāmi

14. Lamp

- ❖ Offer a lamp by showing it to the icon:—

om̐ gam̐ gaṇapataye namaḥ — pratyakṣa dīpam̐ darśayāmi

❖ Offer three spoonfuls of water:—

dhūpa dīpa anantaram̐ punar ācamanīyam̐ samarpayāmi

15. Food Offering

❖ Offer some foodstuffs (2 bananas, sugar candy, jaggery or raisins):—

om̐ gam̐ gaṇapataye namaḥ — naivedyam̐ nivedayāmi

❖ Offer three spoonfuls of water:—

naivedya anantaram̐ punar ācamanīyam̐ samarpayāmi

16. Coconut & Fruit.

❖ While breaking the coconut recite;–

gajānana surașreṣṭha śiva putra namos'tu te |
nālikeraṃ pratāḍye'ham nirvighnāya prasīda me ||

17. Betel

❖ Offer betel leaves and nuts:—

om̐ gam̐ gaṇapataye namaḥ — tāmbūlam̐ samarpayāmi

18. Nirājanam

❖ Offer a camphor flame by waving it around in a clockwise direction three times while repeating:—

om̐ ekadantāya vidmahe, vakra-tuṇḍāya dhīmahi, tanno danti pracodayāt ||
om̐ gam̐ gaṇapataye namaḥ, ānanda karpūra nirājanam̐ sam̐darśayāmi

❖ Offer three spoonfuls of water;

karpūra nirājana anantaram̐ punar ācamaniyam̐ samarpayāmi

19. Puṣpāñjali

❖ Take some flowers in the cupped hands and offer then at the feet of the icon;

om̐ vighneśvarāya varadāya sura-priyāya,
lambodarāya sakalāya jagad-hitāya |
nāgānanāya śruti-yajña-vibhūṣitāya,
gauri-sutāya gaṇanātha namo namaste ||

Om̐ salutations to Ganesha the son of Parvati, the one cares for the welfare of the entire universe, the elephant-faced one who is adorned by the Vedas and by Yajñas, the lord of obstacles, the benefactor and beloved of the gods who has a pot-belly.

Mantra Pushpam

ahiṃsā prathamaṃ puṣpaṃ puṣpaṃ indriya-nigrahaḥ |
sarva-bhūta dayā puṣpaṃ kṣamā puṣpaṃ viśeṣataḥ ||
śānti puṣpaṃ tapaḥ puṣpaṃ jñāna puṣpaṃ tathaiva ca |
satyaṃ aṣṭha-vidhaṃ puṣpaṃ deva prītikaraṃ bhavet ||

Prārthana — Prayer

vakra-tuṇḍa mahā kāya koṭi sūrya samaprabhā |
nirvighnam̐ kuru me deva sarva kāryeṣu sarvadā || 1 ||

O Curly trunk—one, of great body, as brilliant as a million suns, free all my undertakings from all hindrances, always O God

anyathā śaraṇaṁ nāsti tvameva śaraṇaṁ mama |
tasmāt kāruṇya bhāvena rakṣa rakṣa gaṇādhipa || 2 ||

I have no other refuge apart from you, you alone are my refuge, therefore out of your natural compassion, protect me   O Ganesha.

āvāhanaṁ na jānāmi, naiva jānāmi pūjanam |
visarjanaṁ na jānāmi kṣamasva puruṣottama || 3 ||

I do not know the proper method of invoking or worshipping you, I also do not know the proper method of valediction, forgive me O Supreme Being.

mantra hīnaṁ kriyā hīnaṁ bhakti hīnaṁ vināyaka |
yat kṛtaṁ tu mayā deva paripūrṇaṁ tad astu te || 4 ||

This ceremony is lacking proper mantras, and methodology, lacking all devotion, whatever little I have done O Ganesha may it be accepted as complete by you.

PUṆYĀHA VĀCANAM #1

❖ Establish the kumbha on a pile of rice.

Invocation of Varuṇa

nāga-pāśa-dharaṁ hṛṣṭaṁ raktaugha dyuti-vigraham |
varuṇam śveta-varṇam ca pāśa-hastam rujāsanam |
mauktikālaṅkṛtam devaṁ tīrtha nātham aham bhaje ||

asmin pūrva sthāpita kumbhe varuṇam dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

Invocation of Brahma

brahmā catur-mukhaḥ pītaś-catur dordaṇḍa maṇḍitaḥ |
srug daṇḍākṣa kuśopetaḥ sūrya-maṇḍala madhyagaḥ ||

asya kumbhasya mūla bhāge brahmam dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

Invocation of Vishnu

viṣṇuś catur-bhujo mauḷi śaṅkha cakra gadābja-dhṛk |
nīlāmbuda pratīkāśaṁ soma-maṇḍala madhyagaḥ ||

asya kumbhasya kaṇtha bhāge viṣṇum dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

Invocation of Śiva

jñāna śūla-hastaṁ rudram nīla-kaṇṭam tri-locanam |
sarvālaṅkāra sam-yuktam agni-maṇḍala madhyagaḥ ||

asya kumbhasya madhya bhāge rudraṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ āvāhitābhyo sarvebhyo devatābhyo namaḥ |
svāminaḥ sarva-jaganāthāḥ yāvāt pūjāvasānakam |
tāvāt yūyam prīti bhāvena kumbheṣu sannidhim kuruta ||

āvāhitā bhavata | sthāpitā bhavata | sannidhā bhavata | sanniruddhā bhavatā | sannihitā bhavata | avaguṇṭhitā bhavata | prasīdata prasīdata | svāgatam svāgatam ||

❖ Offer 16 upacāras:

āvāhitānāṁ sarvāsāṁ devatānāṁ — āsanaṁ samarpayāmi | arghyaṁ | pādyam | ācamanam | snānam | vastra artham akṣatām | upavitam | gandham |

puṣpaiḥ pūjayāmi:— oṁ varuṇāya namaḥ, pracetase, surūpiṇe, apāṁ-pataye, makara-vāhanāya, jalādhipataye, pāśa-hastāya, oṁ varuṇāya namaḥ |

āvāhitānāṁ sarvāsāṁ devatānāṁ — dhūpam | dīpam | naivedyam | tām-būlam | karpūra nirājanam |

oṁ namo namaste sphaṭika prabhāya suśveta vastrāya, sumaṅgalāya
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaḥ ||

Puṣpāñjali

oṁ jala-bimbāya vidmahe | nīla-puruṣāya dhīmahi | tanno varuṇa pracodayāt ||
oṁ vedātmanāya vidmahe | hiraṇya-garbhāya dhīmahi | tanno brahma pracodayāt ||
oṁ nārāyaṇāya vidmahe | vāsudevāya dhīmahi | tanno viṣṇu pracodayāt ||
oṁ tatpuruṣāya vidmahe | mahādevāya dhīmahi | tanno rudra pracodayāt ||

- ❖ Touch the kumbha with a bunch of kuśa grass.

purohit	**ritviks**
śiva āpaḥ santu |	santu śiva āpaḥ |
saumanasyam astu |	astu saumanasyam |
akṣataṁ cāriṣṭaṁ cāstu |	astvakṣatam ca ariṣṭam |
bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye |	vācyatām |
prasīdantu bhavantaḥ — prasannāḥ smaḥ ||	

śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | oṁ śivam astu | oṁ śivam karmāstu | oṁ karma samṛddhir-astu | oṁ dharma samṛddhir-astu | oṁ veda samṛddhir-astu | oṁ śāstra samṛddhir-astu | oṁ dhana-dhānya samṛddhir-astu | oṁ putra pautra saṁpad-astu | oṁ iṣṭasaṁpad-astu | oṁ sakala ariṣṭa nirasanam-astu | oṁ yat pāpaṁ rogaṁ śokam akalyāṇam tat dūre pratihatam-astu | oṁ śanno astu dvipade śaṁ catuṣpade || om śāntiḥ x 3 ||

kalaśasya mukhe viṣṇuḥ kaṇṭhe rudra samāśritaḥ |
mūle tatra sthito brahmā madhye mātṛu gaṇāḥ smṛtāḥ ||
kukṣau tu sāgara sarva sapta dvīpa vasundharā |

The mouth of this vessel (representing the universe) is Vishnu, the neck is Rudra, the Base is Brahma, in the centre all the sounds of the letters reside. All the oceans are within your belly along with the seven continents of the earth.

ṛgvedo'tha yajur vedaḥ sāma vedo hyatharvanaḥ |
aṅgaiśca sahita sarve kalaśambu samāśritāḥ ||

The Rig, Yajur, Sama and Atharvana Vedas together with all their branches dwell within the waters.

gaṅge ca yamune caiva godāvarī sarasvatī |
narmade sindhu kāveri jale'smin sannidhiṁ kuru ||

May the Divine streams of Light represented by the rivers Gange, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri be present in these waters.

puṣkarādyāni tīrthāni gaṅgādyās saritas tathā |
āyantu loka śāntyārthaṁ durita kṣaya kārakāḥ ||

May all the sacred pools, and tanks along with the Ganga and other rivers and streams be present here to grant peace to the world and to erase my negative impressions.

atra gāyatrī sāvitrī śāntiḥ puṣṭikari tadā |
āyantu yajamānasya durita kṣaya kārakāḥ ||

Here, the gayatri, savitri, Peace and Nourishment always be present for absolving this sacrificer of all his negative karma.

deva dānava samvāde mathyamāne mahodadhau |
utpanno'si tadā kumbho vidhṛto viṣṇunā svayam ||

You O Kumbha were born at the time of the churning of the great ocean by the gods and the anti-gods, held in the hand of Vishnu himself.

tvat toye sarva tirthāni devās sarve tvayi sthitāḥ |
tvayi tiṣṭhanti bhūtāni tvayi prāṇāḥ pratiṣṭhitāḥ ||

In your waters are located all the sacred places, and all the devas are situated in you. In you are all beings, and all the life-forces too are in you.

śivas svayam tvamevāsi viṣṇus-tvam ca prajāpatiḥ |
āditya vasavo rudrā viśvedevās sapaitṛkāḥ ||

You yourself are Siva, Vishnu and Brahma. The Sun, the Vasus, the Rudras, the Vishvadevas and all the manes as well.

tvayi tiṣṭhanti sarve 'pi yataḥ kāma-phala-pradāḥ |
tvat-prasādād imāṁ pūjām kartum ihe jalodbhava ||
sānnidhyam kuru me deva prasanno bhava sarvadā |

In you everything is located, wherefore you are the fulfiller of all desires. O Pot born of the waters, be gracious to remain here for this ceremony.

atra gāyatrī sāvitrī śāntiḥ puṣṭikari tadā |
āyantu yajamānasya durita kṣaya kārakāḥ ||

Here, the gayatri, savitri, Peace and Nourishment always be present for absolving this sacrificer of all his negative karma.

apāṁ madhye sthitā devāḥ sarvaṁ apsu pratiṣṭhitāḥ |
brāhmaṇānāṁ kare nyastāḥ śivā āpo bhavantu te ||

In these waters all the Cosmic Forces are present, everything in the universe is established in these waters, through the touch of the hands of the brahmins may these waters grant you well-being.

imā āpa śivā santu śuddhā śubhāśca nirmalā |
pāvanaṁ śitalaścaiva pūta sūryasya raśmibhiḥ ||

pūta brahma pavitreṇa, pūtam indra sunītībhiḥ |
varuṇa svastyā punātu yamo dharmena punātu māṁ ||

sarva tīrtha jalam puṇyaṁ pāvanaṁ sarva kāraṇaṁ |
viṣṇu pādodbhavaṁ śuddham sarva maṅgala dāyinā ||

sarva samudrāḥ saritāḥ tīrthāni ca nagā hradāḥ |
āyantu loka-śāntyarthaṁ durita kṣaya-kārakāḥ ||

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo tava |
āpo rakṣantu tvāṁ nityam-āpo nārāyaṇaḥ svayam ||

- Show the (tarkṣa, dhenu, śaṅkha, cakra, meru) mudras

- Varuṇa udvāsanam.
- then take the flower and sprinkle everything and oneself with the water.

Prokṣaṇam (sprinkling)

imā āpah śivā śivattamāḥ, śāntā śāntattamāḥ, śubhā śubhattamāḥ, pūtā pūtattamāḥ, puṇyā puṇyattamāḥ, medhya medhyattamāḥ, amṛtā amṛta rasāḥ tās te kṛnvantu bheṣajam ||

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā |
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ||

Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.

PUṆYĀHA VĀCANAM # 2

Invocation of Gaṅgā

dhyāyet bhāgiratīm devīṁ makarāsana-susthitām |
padma-hastāṁ padma-vaktrakāṁ sudhā-kalaśa-dharinīṁ ||
varadābhayadam devīṁ sarvābharaṇa bhūṣitām |
viṣṇu-pāda samudbhūtām sarva durita-nāśinīṁ ||

asmin pūrva sthāpita kumbhe gaṅgāṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi || oṁ gaṅgāyai namaḥ |

svāminī sarva-jaganmātā yāvāt pūjāvasānakam |
tāvāt tvāṁ prīti bhāvena kumbhe'smin sannidhim kuru ||

āvāhitā bhava | sthāpitā bhava | sannidhā bhava | sanniruddhā bhava ā | sannihitā bhava | avaguṇṭhitā bhava | prasīda prasīda ||

- Offer 16 upacāras:

oṁ gaṅgāyai namaḥ | āsanaṁ samarpayāmi | arghyaṁ | pādyam | ācamanam | snānam | vastra artham akṣatām | upavitam | gandham |

puṣpaiḥ pūjayāmi:— oṁ gaṅgāyai namaḥ | mahā-bhadrāyai | māhā-māyāyai | vara-pradāyai | nandinyai | padma-nilayāyai | mīnākṣyai | padma-vaktrakāyai | bhāgiratyai | makara-vāhinyai ||

oṁ gaṅgāyai namaḥ | dhūpam | dīpam | naivedyam | tām-būlam | karpūra nirājanam |

koṭi-sūrya-prabhā pāpa-dhvānta saṁhāra-kāriṇī |
śaśi-koṭi-prakāśā ca tri-jagat-dīpti-kāriṇī ||

oṁ gaṅgāyai namaḥ | ānanda karpūra nīrājanam sandarśayāmi ||

Puṣpāñjali

namaḥ śivāyai gaṅgāyai śivadāyai namo namaḥ |
namaste rudra rūpiṇyai śāṅkaryai te namo namaḥ || 1 ||
oṁ gaṅgāyai namaḥ | mantra-puṣpāñjalīm samarpayāmi ||

Prārthana

adattānām upādānaṁ ca hiṁsaivā ca vidhānataḥ ||
paradāropasevā ca kāyikaṁ trividhaṁ smṛtam |
pāruṣyam anṛtaṁ ca iva paiśunyaṁ cāpi sarvaśaḥ ||
asambaddha pralāpaśca vāṅmayaṁ syāc catur vidham |
para dravyeṣv abhidhyānaṁ manasāniṣṭa cintanam ||
vitathābhiniveśaś-ca mānasaṁ tri-vidhaṁ smṛtam |
etāni daśa pāpāni hara tvaṁ mama jāhnavi ||
gaṅgā gaṅgeti yo brūyād yojanānāṁ śatairapi |
mucyate sarva pāpebhyo viṣṇu-lokaṁ sa gachati ||

purohit	ritviks
śiva āpaḥ santu |	santu śiva āpaḥ |
saumanasyam astu |	astu saumanasyam |
akṣataṁ cāriṣṭaṁ cāstu |	astvakṣatam ariṣṭam |
bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye |	vācyatām |
prasīdantu bhavantaḥ — prasannāḥ smaḥ ||	

❖ Drip water on the Kumbha with the following mantras.

śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | oṁ śivam astu | oṁ śivam karmāstu | oṁ karma samṛddhir-astu | oṁ dharma samṛddhir-astu | oṁ veda samṛddhir-astu | oṁ śāstra samṛddhir-astu | oṁ dhana-dhānya samṛddhir-astu | oṁ putra pautra saṁpad-astu | oṁ iṣṭasaṁpad-astu | oṁ sakala ariṣṭa nirasanam-astu | oṁ yat pāpaṁ rogaṁ śokam akalyāṇam tat dūre pratihatam-astu | oṁ śanno astu dvipade śaṁ catuṣpade || om śāntiḥ x 3 ||

❖ Touch the kumbha with a bunch of kuśa grass.

oṁ gaṅgā devī mahā puṇyaṁ namas te viśva-bhāmini |
yamunā parama pūrṇā namas te parameśvari || 1 ||

narmadā ca devī puṇyaṁ namaste loka rañjani |
dhāraṇyai mala-hāriṇyai namas tubhyam maheśvarī || 2 ||

nairañjane jagat kleśa hāriṇyai te namo namah |
mandākini-sura devī namaste mala-hāriṇi || 3 ||

meru-pradakṣinaṁ kṛtvā kleśān nārāyaṇa priya |
parvatāśru mukhā puṇye śiśu-kleśā vināśāya || 4 ||

apsu deva pavitrāṇi gaṅgā devī namo'stu te |
sarva vighna vināśanaṁ toyena pariśucyate || 5 ||

pañcākṣaraṁ mahā puṇyaṁ pavitraṁ pāpa-nāśanam ׀
pāpa-koṭi-sahasrāṇām agādham bhavet sāgaram ׀׀ 6 ׀׀
gaṅgā devī mahā-puṇyaṁ soma vāmṛta maṅgalam ׀
maṅgalaṁ śiva kāryāṇāṁ śiva kumbha mahottamam ׀׀ 7 ׀׀
gaṅgā harayata dharma pavitraṁ pāpa-nāśanam ׀
sarva vighna vināśañca vyomākāśa prabhāvataḥ ׀׀ 8 ׀׀
brahmā viṣṇu mahā-deva toyas tu toya-dehakaḥ ׀
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ ׀׀ 9 ׀׀
tīrtha-jñānaṁ mahā-gaṅgā sāgaro maralāyate ׀
nārāyaṇādyāgāro'pi kumbha-tīrthaṁ mahā-nadī ׀׀ 10 ׀׀
brahmā viṣṇuś ca rudraś ca toyaśca toya dehakaḥ ׀
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ ׀׀ 11 ׀׀
meru-pradakṣiṇaṁ kṛtaṁ kleśa nārāyaṇa priyam ׀
sarva tattva mukha puṇyaṁ ripu kleśa-vināśanam ׀׀ 12 ׀׀
sarva prajāye poṣaṇaṁ kiñcit sadā-gatāṅkuraṁ ׀
bindu sadāgataṁ kutaṁ candra-bindu-nādasime ׀׀ 13 ׀׀
idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam ׀
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ׀׀ 14 ׀׀

śuddha kleśa, śuddha mala, śuddha pātaka, śuddha vighna, śuddha pāpa nirupadrava oṁ jala nidhi mahā śakti huṁ phaṭ

- Show the (tarkṣa, dhenu, śaṅkha, cakra, meru) mudras
- Gaṅgā udvāsanam
- then take the flower and sprinkle everything and oneself with the water.

Prokṣaṇam (sprinkling)

imā āpah śivā śivattamāḥ, śāntā śāntattamāḥ, śubhā śubhattamāḥ, pūtā pūtattamāḥ, puṇyā puṇyattamāḥ, medhya medhyattamāḥ, amṛtā amṛta rasāḥ tās te kṛnvantu bheṣajam ׀׀

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā ׀
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ׀׀

Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.

SVASTI VĀCANA # 1

yajamāna[5] brāhmaṁ puṇyam mahāryacca sṛṣṭy-utpādana kārakam |
veda vṛkṣodbhavaṁ yacca tat puṇyāhaṁ bruvantu naḥ ||

bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ puṇyāhaṁ bhavanto bruvantu ||

ṛtviks:– oṁ puṇyāham astu x 3 ||

yajamāna pṛthivyām uddhṛtāyān tu yat kalyāṇaṁ purā kṛtam |
ṛṣibhiḥ siddha gandharvais tat kalyāṇaṁ bruvantu naḥ ||

bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ kalyāṇam bhavanto bruvantu ||

ṛtviks:– oṁ kalyāṇam astu x 3 ||

yajamāna sāgarasya tu yā ṛddhir mahā-lakṣmyādibhiḥ kṛtā |
sampūrṇā suprabhāvā ca tāṁ ca ṛddhiṁ bruvantu naḥ ||

bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ ṛddhiṁ bhavanto bruvantu ||

ṛtviks:– oṁ ṛddhir astu x 3 ||

yajamāna svastir yā avināśākhyā loka kalyāṇa siddhidā |
vināyaka priyā nityaṁ tāṁ ca svasti bruvantu naḥ ||

bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ svastiṁ bhavanto bruvantu ||

ṛtviks:– oṁ svastir astu x 3 ||

yajamāna mṛkaṇḍa sūnor āyur yad dhruva lomaśayos tathā |
āyuṣyā tena saṁyuktā jīvema śaradaś śatam ||

bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ āyuṣyaṁ bhavanto bruvantu ||

ṛtviks:– oṁ āyur astu x 3

yajamāna samudra-mathanāj jātā jagad ānanda kārikā |
hari-priyā ca māṅgalyā tāṁ śriyaṁ ca bruvantu naḥ ||
bho brāhmaṇāḥ! mama sakuṭumbasya saparivārasya gṛhe __________ karmaṇaḥ śrīḥ bhavanto bruvantu ||

ṛtviks:– oṁ astu śrīḥ x 3

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[5] In case the yajamāṇa is unfamiliar with Sanskrit this part can be recited by the family purohit.

prajāpati lokapālo dhātā brahmā ca devarāṭ ǀ
bhagavañ cāśvato nityaṁ sa no rakṣatu sarvataḥ ǁ
yo ’sau prajāpatiḥ pūrve yaḥ kare padma saṁbhavaḥ ǀ
padmā vai sarva lokānāṁ tanno’stu prajāpate ǁ

śiva gaurī vivāhe tu yā śrī rāme nṛpātmaje ǀ
dhanadasya gṛhe yā śrī asmākaṁ yāstu sadmani ǁ

❖ take water in the hand and say:– bhagavān prajāpatiḥ prīyatām

āyuṣmate svastimate yajamānāya dāśuṣe ǀ
kṛtās sarvāśiṣas santu ṛtvagbher veda pāragaiḥ ǁ

yā svastir brāhmaṇo bhūtā yā ca deve vyavasthitā ǀ
dharma-rājasya yā patnī svastiḥ śāntiḥ sadā naḥ ǁ

devendrasya yathā svastir yathā svastir guror gṛhe ǀ
ekaliṅge yathā svastis tathā svastiḥ sadā tava ǁ

ṛtviks:– oṁ āyuṣmate svasti x 3

svasti vācana karmaṇaḥ samṛddhirastu ǀ

SVASTI VĀCANA # 2

karotu svasti te brahmā svasti vāpi dvijātayaḥ ǀ
sarisṛpāścaye śreṣṭās tebhyas te svasti sarvadā ǁ 1 ǁ
yayātir nahuṣaś-caiva dhundhumāro bhāgīrathaḥ ǀ
tubhyaṁ rājarṣayaḥ sarve svastiṁ kurvantu nityaśaḥ ǁ 2 ǁ
svasti te'stu dvipādebhyaś-catuṣpādebhya eva ca ǀ
svastyastva pādakebhyaśca sarvebhyas svasti sarvadā ǁ 3 ǁ
svāhā svadhā śacī caiva svastiṁ kurvantu te sadā ǀ
lakṣmīr arundhatī caiva kurutāṁ svasti te nagha ǁ 4 ǁ
asito devalaścaiva viśvamitras tathāṅgirāḥ ǀ
svasti te'dya prayacchantu kārtikeyaśca ṣaṇmukhaḥ ǁ 5 ǁ
vivasvān bhagavān svastiṁ karotu tava sarvaśaḥ ǀ
dig-gajāścaiva catvāraḥ kṣitiśca gaganaṁ grahāḥ ǁ 6 ǁ
adhas tād dharaṇīṁ yo'sau nāgo dhārayate sadā ǀ
śeṣaśca pannaga-śreṣṭhaḥ svasti tubhyaṁ prayacchatu ǁ 7 ǁ
devās svasti prakurvantu sagaṇāḥ sāyudhas tathā ǀ
kinnarā deva gandharvās sāpsarās savināyakāḥ ǁ 8 ǁ
kalyānaṁ ca pra-kurvantu pātālasthās surāś śubhāḥ ǀ
rasātale tu ye devās talātala nivāsinaḥ ǁ 9 ǁ
sutale vitale devā hyataleca tale'marāḥ ǀ
tān sarvān praṇamāmyadya svakratoḥ palanāya vai ǁ 10 ǁ

bhūr loke ye sthitā devā bhuvar-loke sthirās sadā ǀ
bhāvuke te prakurvantu svagaṇāḥ sāra-saṁyutaḥ ǁ 11 ǁ
svarloka vāsinas sarve purandara mukhāś calāḥ ǀ
kuśalaṁ ca suvāṁcchāmi karmārambhe viśeṣataḥ ǁ 12 ǁ
mahar-jana tapo loke nivasanti savāhanāḥ ǀ
nirjarās te prakurvantu kṣemaṁ suṣṭhu prakāśakaḥ ǁ 13 ǁ
satya-loka prasīdanti brahmāṇaḥ śikhi-vāhanāḥ ǀ
tri-daśās te sukhasīnā bhavyaṁ kurvantu sarvathā ǁ 14 ǁ
rudrādi devatās sarvās tathā vaikuṇṭha-vāsinaḥ ǀ
sagaṇāḥ parivārās te svastiṁ kurvantu nityaśaḥ ǁ 15 ǁ
śiva-yāge viṣṇu-yāge vāstu karmaṇi sarvadā ǀ
iṣṭā-pūrte mahā-dāne tān devān saṁsmarec ciram ǁ 16 ǁ
tatas-tu karmāraṁbhaḥ syān nirvighnena samāpayet ǀ
ye vai naiva smarantyetān teṣāṁ naiva phalaṁ bhavet ǁ 17 ǁ

(Laghu) Nāndimukha Śrāddha

- Prepare an offering of raw rice, lentils, vegetables, jaggery, betel and some dakshina.
- Sit facing east and do ācamanam then recite:—

namo brahmaṇya devāya go-brāhmaṇa hitāya ca ǀ
jagad-hitāya kṛṣṇāya govindāya namo namah ǁ
namo namaste govinda purāṇa puruṣottama ǀ
idaṁ śrāddhaṁ hṛṣīkeśa rakṣa tvaṁ sarvadā ǁ

mama upāta samasta duritakṣaya dvārā śrī parameśvara prītyartham pūrva saṅkalpite saṁskāra aṅgatvena sāṅkalpika nāndī-mukhānām prītyarthaṁ hiraṇya-rūpeṇa nāndi śrāddha adya kariṣye ǁ

varga dvaya pitā pitāmaha prapitāmahebhyo, mātṛ pitāmahī pra-pitāmahī, vṛddha pra-pitā-mahībhyo tathā dvitīya gotrebhyo mātā, pramātā-maha, vṛddha pra-mātā-mahābhyo, dāsyamāna brāhmaṇa dvaya bhojana paryāptam annaṁ hiraṇyaṁ vā namaḥ saṁpadyatāṁ vṛddhiḥ ǁ āma niṣkrayaṇīm dravyam dakṣiṇām dātum utsṛjya ǁ anena karmaṇā bhagavām mahā-viṣṇu prīyatām ǁ

anena mayā hiraṇyena kṛtaṁ nāndī śobhana devatāḥ priyantām ǀ

May my ancestors be pleased with this memorial rite done through these offerings.

KUŚAKAṆḌIKA — Arangement of the Fire Place

1. Prepare an altar 18" square, draw three lines from West to East, sprinkle while reciting huṁ (kurca bīja)

2. Bring fire with recital of agni bīja — raṁ and place in S.E.

3. Take a piece of wood and place to the S.W.

hrīṁ kravyādebhyo namaḥ svāhā

4. Lift fire - either a caphor block or wick with both hands and place on the three lines reciting;

hrīṁ bhūḥ bhuvaḥ suvaḥ

5. Place kindling (idhma) upon the fire, place two twigs (samit) dipped in ghee

6. Name the fire.

oṁ bhūr bhuvas-suvaḥ ______________ agni nāmāsi

7. Meditate upon fire

bālārkāruṇa saṅkāśaṁ saptajihvaṁ dvimastakam |
ajārūḍhaṁ śaktidharam jaṭā-mukuṭā maṇḍitam ||
hrīṁ ehi ehi sarvāmara havyavāha munibhiḥ
sva-gaṇaiḥ saha adhvaraṁ rakṣa rakṣa namaḥ svāhā ||

Offer āsanam — raṁ havya-vāham ayaṁ te yoniḥ !

8. Offer pañcopacāras through mudras.

Sprinkle akshata on the seven flames which are:—

kālyai, karālyai, manojavāya, sulohitāya, sudhūmra-varṇāya,
sphulinginyai, viśvanirūpinyai namaḥ |

9. Sprinkle water around the fire

10. Scatter kusha on the four sides around fire.

11 Brahma-varaṇam

- take a blade of darbha from the brahma's seat and throw it to the south side of the fire;

hrīṁ nirastaḥ parāvasuḥ
sīda yajñapate brahman idaṁ te kalpitāsanam

brahman says - sīdāmi - *sits facing the north*

gopāya yajñam yajñeśa yajñam pāhi bṛhaspate |
māñca yajñapatiṁ pāhi karma sākṣi namo'stute ||

brahman says - gopayāmi

- If no brahmin is present invoke in a kurca- offer flowers and askṣata.

khaṁ brahmaṇe namaḥ, brahman ihāgaccha ihāgaccha ||
yāvad yajña samāpanam tāvad bhavadbhiḥ sthātavyam, sakala ārādhanaiḥ svarcitam ||

12. Uttara pātra sādhanam

- prepare all the utensils to the north of the fire
- sprinkle them with the mantra -

hrāṁ hrīṁ huṁ

Dhārā Homa

- Offer three oblations - hrīṁ viṣṇave svāhā
- streak ghee from agni to vayu while meditating upon prajāpati

oṁ prajāpataye svāhā || prajāpataye idam na mama ||

- streak ghee from nirrti to isana while meditating upon indra.

oṁ indrāya svāhā || indrāya idam na mama ||

In the north	hrīṁ agnaye namaḥ
In the south	hrīṁ somāya namaḥ
In the centre	hrīṁ agni-somābhyāṁ namaḥ

- Make 3 oblations:—

1. om raṁ vaiśvānara jātaveda ihāvaha lohitākṣa sarva-karmaṇi sādhaya svāhā |

2. oṁ uttiṣṭa puruṣa harita piṅgala lohitākṣa, sarva karmaṇi sādhaya me dehi dāpaya svāhā ||

3. oṁ cit-piṅgala hana hana daha daha paca paca sarvajña jñāpaya svāhā ||

PRADHĀNA HOMA — Principal Oblations
Proceed as per samskāra or whatever yajña is being performed.

Uttarāṅgam

sviṣṭakṛta āhutiḥ

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣta-kṛtaṁ kuru ||
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā || agnaye sviṣṭakṛte idam na mama

Prāyaścitta ahutiḥ

pramādāt kurvatāṃ karma pracyaveta adhvareṣu yat |
nyūnam sampūrṇatām yāti sadyo agni prasādatas svāhā ||
raṁ agnaye idam na mama ||

jñātam ca yad ajñātam ca yadeva vai hutam mayā |
nyūnam atiriktañca tat sarvam kṣamyatām prabho svāhā ||

karmaṇe'sya para-brahman-ayuktaṁ vihitañca yat |
tacchāntyai yajña-sampattyau vyāhṛtyā hūyate vibho ||

hrīṁ bhū svāhā || agnaye idaṁ na mama |
hrīṁ bhuvas-svāhā || vāyave idam na mama |
hrīṁ suvas-svāhā || sūryāya idam na mama |
hrīṁ bhūr-bhuvas-suvas-svāhā || prajāpataye idam na mama |

pūrṇāhuti

pūrṇam adaḥ pūrṇam idam | pūrṇāt pūrṇam udacyate |
pūrṇasya pūrṇam ādāya | pūrṇam eva-avasiṣyāte ||

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

Vasodhāra

śata-dhāram sahasra-dhāram aparimita-dhāraṃ acchidram
akṣayam paramam pavitra bhagavan agnaye punātu svāhā ||

❖ Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

marjanam

pūrvām diśi mārjanaṁ namaḥ (east) |
dakṣināṁ diśi mārjanaṁ namaḥ (south) |
pratīcyāṁ diśi mārjanaṁ namaḥ (west) |
udīcyām diśi mārjanaṁ namaḥ (north) |
urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

❖ abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

❖ sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||

buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

❖ offer one dadhi ahuti to the north - raṃ agne kṣamasva svāhā ||

Tilakam

- Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntir-astu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

Agni Prārthana

namaste gārhapatyāya namaste dakṣiṇāgnaye |
namaḥ āhavanīyāya mahā vedyāi namo namaḥ ||

Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.

kāṇḍa dvayopapādhyāya karma brahma svarūpiṇam |
svarga apavarga rūpāya yajñeśāya namo namaḥ ||

I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.

yajñeśācyuta govinda mādhava ananta keśava |
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ||

Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.

mantra hīnaṃ kriya hīnaṃ bhakti hīnaṃ hutāśana |
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ||

Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.

pramādāt kurvatāṃ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ||

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||



1. GARBHADĀNA SAṀSKĀRA

- Seat the wife to the right of the husband.
- Perform the usual preliminaries - lighting Lamp, Guru-vandana, Śānti Pāṭha
- Take some akṣata assume brahma-āsana and repeat:—

Saṅkalpaḥ — hariḥ om tat sat | govinda govinda govinda, asya śrī bhagavato mahā puruṣasya, śrī viṣṇoḥ ājñayā pravarta mānasya, ādya brahmaṇo dvitīya parārdhe, śrī śveta varāha kalpe, vaivasvata manvantare, aṣṭhāvimśatītame, kali yuge, kali-yugasya prathama pāde, śakābde meroḥ [*east, south, west etc.*] dik bhāge, __*country*__ deśe ___*state*__ rājye ___*city*___ mahā-nagatri antargate, asmin vartamānām vyavahārikānām prabhavādi ṣaṣti saṁvatsarānām madhye, _________ nāma saṁvatsare, __________ ayane, _________ ṛtau, māsottame _________ māse, ___________ pakṣe, __________ tithau, __________ vāsare, __________ nakṣatra yuktāyāṁ, śrī viṣṇu yoga, śrī viṣṇu karaṇe, śubha yoga śubha karaṇa evaṁ guṇa viśeṣaṇa visiṣṭhāyāṁ, asyāṁ śubha tithau, mama upāta samasta duritakṣaya dvārā śrī parameśvara prītyartham — ___________ gotrotpanno[6] ___________ dāso'ham __________ nakṣatre ________ nāmnīm asyā patnyāḥ saṁskāra atiśaya dvārā asyām janiṣyamāṇa sarva garbhāṇāṁ bīja garbha samudbhava duritānāṁ parihāra dvārā śrī lakṣmī-nārāyaṇa prītyarthaṁ - tad aṅgatvena ādau śrī viśvaksena/vighneśvara devatā pūjana purasparaṁ sukha śānti pūrvakaṁ garbhadāna saṁskārañca kariṣye ||

- Perform Gaṇeśa pūjā, Invoke and worship Lakṣmī-nārāyaṇa in a kumbha and offer pūjā.

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ marutaḥ nāma agnim āvāhayāmi sthāpayāmi |
oṁ marutaḥ nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- Offer 16 āhutis of ājyam and caru (boiled rice or puffed rice) with puruṣa sūkta.

Purānokta Puruṣa Sūktam

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sarva-vyāpi bhuvaḥ sparśād adhyatiṣṭhad daśāṅgulam || 1 ||

One (God) who has thousands of heads, thousands of eyes and who has thousands of feet, such a 'purusa' is God. He is covering the earth from all sides and being omnipresent in this small creation which only the equivalent of 10 inches, he is outside also. (1)

yad bhūtaṁ yacca vai bhavyaṁ sarvam eva bhavān yataḥ |
tato viśvam idaṁ tāta tvatto bhūtaṁ bhaviṣyati || 2 ||

Whatever there has been in the past, or whatever will happen in future — actually all this is you only, therefore, O Father! the entire world that has been or will be however, that is only from you.

tvatto yajñas sarva-hutaḥ pṛṣadājyaṁ paśur dvidhaḥ |
ṛcas tvatto'tha sāmāni tvatta evābhijajñire || 3 ||

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[6] If the performer has a gotra it is inserted here, if not then on can use the astrological gotra or **kaśyapa** can be used for everyone.

From you have emerged yajña (sacrifice) eating all havi ghee mixed with curd and the two different types of animals and Samaveda also emerged from you. (3)

tvatto yajñas tvajāyanta tvatto'śvāścaiva dantinaḥ |
gāvas tvattas samudbhūtāḥ tvatto jātā vayo-mṛgāḥ || 4 ||

Yajñas (the sacrifices), the horse and the elephants emerged from you. The cows and the deer also emerged from you. (4)

tvan mukhād brāhmaṇā jātās tvattaḥ kṣatram ajāyata |
vaiśyās tavorujāś śūdras tava padbhyāṁ samudgatāḥ || 5 ||

Brahmins have emerged from your mouth, ksatriyas also from you arose. Vaisyas emerged from your thighs and from your feet the Sudras were born. (5)

akṣṇo sūryo'nilaś śrotrāc candramā manasas tava |
prāṇo'ntaṣ suṣirāj jāto mukhād agnir ajāyata || 6 ||

The Sun (Sūrya) emerged from your eyes, wind (Vayu) ears and the Moon (Candrama) from mind. Life (pranas) emerged from the blank places inside your body and fire (Agni) your mouth.

nābhito gaganaṁ dyauśca śirasas samavartata |
diśaś śrotrāt kṣitiḥ padbhyāṁ tvatas sarvam abhūd idam || 7 ||

Akāśa (space) emerged from your centre (the nabhi) and upper lokas from the head, directions from the ears and the remaining creation from your feet. (7)

nyagrodhas sumahān alpa yathā bīje vyavasthitaḥ |
sasarja viśvam akhilaṁ bīja-bhūte yathā tvayi || 8 ||

As the huge Banyan tree (Vatavrksa) is latent in the very small seed similarly entire creation is latent in you.

bījāṅkura samudbhūto nyagrodhas sam-upasthitaḥ |
vistāraṁ ca yathā yāti tvatas sṛṣṭau tathā jagat || 9 ||

As the huge Vatavrksa (Banyan tree) grows, germinating from one tiny seed, similarly this vast Universe is ever expanding in the creation caused by you.

yathāhi kadalī nānyā tvak patrebhyo'bhidṛśyate |
evaṁ viśvam idaṁ nānyat tvatastham īśvara dṛśyate || 10 ||

Just as the leaves of the banana tree are never different from the actual tree itself, even so this whole universe is never seen to be separated from you.

hlādinī tvayi śaktis sā tvayyekā saha-bhāvinī |
hlāda tāpakarā miśrā tvayi no guṇa-varjite || 11 ||

Your transcendent energy of bliss is your essence and dwells in you. But this same essence of bliss cannot coexist with sorrow in your aspect of being free from the Gunas.

pṛthak bhūtaika bhūtāya sarva bhūtāya te namaḥ |
vyaktaṁ pradhānaṁ puruṣo virāṭ samrāṭ tathā bhavān || 12 ||

You are present as the indweller in all beings, you are all that is manifest, you are material nature, you are the entire universe and the Supreme Being. (I salute that form of yours). (12)

sarvasmin sarva-bhūtas-tvaṁ sarvas sarva svarūpa dhṛk |
sarvaṁ tvattas samudbhūtaṁ namas sarvātmane tataḥ || 13 ||

You are present in all creatures, and in the entire universe in all forms and in all ways. All this visible world has emerged from you. O Sarvatmani (The Self of all), I salute you. (13)

sarvātmako'si sarveśa sarva bhūta-sthito yataḥ ǀ
kathayāmi tataḥ kiṁ te sarvaṁ vetsi hṛdi-sthitam ǁ 14 ǁ

You are omnipresent in the form of the Self in all beings. Therefore dwelling within the heart of all beings you know their inner feelings, so what could I possibly tell you about myself.

yo me manoratho deva saphalas sa tvayā kṛtaḥ ǀ
taptaṁ sutaptaṁ saphalaṁ yad dṛṣṭo'si jagat-pate ǁ 15 ǁ

O Lord! whatever I most desired, was fulfilled by you. I have achieved the result of my meditation. I have perceived you O Lord of the Universe.

oṁ viśva-rūpāyā vidmahe ǀ viśvātītāya dhimahi ǀ tanno viṣṇu pracodayāt ǁ 16 ǁ

klīṁ strīṁ hrīṁ śrīṁ huṁ amuṣyai [name of wife]
putra-kāmāyai garbham ādhehi svāhā ǁ viṣṇave idam na mama ǁ

yatheyaṁ pṛthivī devī hyuttānā garbham ādadhe ǀ
tathā tvaṁ garbham ādhehi daśame māsi sūtaye svāhā ǁ viṣṇave idam na mama ǁ

viṣṇo jyeṣṭhena rūpeṇa nāryām-asyāṁ
varīyasam sutam ādhehi svāhā ǁ viṣṇave idam na mama ǁ

❖ Give the *huta-śeṣa* to the wife to eat with the recitation of

klīṁ hrīṁ klīṁ hrīṁ strīṁ hrīṁ klīṁ hrīṁ ǁ

Phala Dānam

❖ The wife sits on the husband's lap and both of them hold a bowl with 3 fruits, betel, dakshina.

anaṅga kāminī patnī puṣpeśo mandinī tathā ǀ
kāmo dāna-vatī patnī madanī madanas tathā ǁ
mano-bhavaś śobhanī ca śrī matī makara-dhvajaḥ ǀ
kandarpas soma-vatī ca śrī-jayanī ca manmathaḥ ǁ
kāma-devo ratiḥ patnī śvetarī smara eva ca ǀ
atanur nandaninī patnī manasijas ca hariṇī ǁ

viṣṇur yonim kalpayatu, tvaṣṭā rūpāṇi piṁśatu ǀ
āsiñcatu prajāpatiḥ, dhātā garbhaṁ dadhātu te ǁ
garbham dehi sinīvāli; garbhaṁ dhehi sarasvatī ǀ
garbhaṁ te aśvinau devau ādhattāṁ puṣkara-srajau ǁ
hiraṇmayī araṇī yābhyāṁ nirmanthatāṁ aśvinau ǀ
tam te garbhaṁ havāmahe daśame māsi sūtaye ǁ

Let Viṣṇu prepare the womb, let Tvasta shape the various forms. May Prajapati – the lord of progeny squirt forth, May Dhata the supporter of the universe place the seed within you. May Sinivali ("the deity delightful to see") give the seed, give the seed O Sarasvati. Let the two Ashvins crowned with lotuses place the seed. The two Ashvins twirl forth a flame with two attrition sticks of gold. It is in such a germ that we beg of you to be brought forth in the 10th month.

- The husband recites

yathāgnī garbhā pṛthivī yathā dyaur indreṇa garbhinī |
vāyur diśāṁ yathā garbhaḥ evaṁ garbhaṁ dadhāmi te ||

As the earth contains the germ of fire, as the heaven is pregnant with a storm, as the air is the germ of space, even so do I place a germ in you. (Br. Up. 6:4:22)

yathā'gninā sagarbho bhūr-dyaur yathā vajra-dhāriṇā |
vāyunā dig bhavatī tathā garbhavatī bhava ||

- The bowl of fruit etc. is given to the priest.

phalam manoratha phalam phaladādi sadā nṛnāṁ |
putra pautrābhivṛddhyartham athas śāntim prayaccha me ||

- The couple retire to perform coitus while calling to mind the Lord and His divine qualities.

2. PUMSAVANA SAṀSKĀRA

❖ Performed in the 3rd month or together with the Sīmantam rite.

Saṅkalpaḥ — hari oṁ tat sat govinda x 3 .... evaṁ śubha tithau bhagavad ājñayā bhagavad kainkarya rupeṇa __________ gotrodbhavasya ________ nāmadheya aham/ yajamānasya, asyām mama bhāryāyām janiṣyamāna garbhasya sakala guṇa sampanna su-tanaya prāpti-artham, garbhastha piṇḍa śuddhy-artham, pumsavana ākhyam karma kariṣyamānaḥ tathā ādau nirvighnena pari-samāptyartham gaṇeśa pujām kariṣye | tadagatvena antaḥ-karaṇa śuddhyartham, śarīra śuddhyartham, sakala upakarana śuddhy-artham saha svasti-puṇyāha vācanaṁ kariṣye ||

Hari om Tat Sat.................... with the sanction of the Supreme Lord and as service to Him, (in order to redress all my transgression and to please the Supreme Lord) on this auspicious day, in order to improve my life, I perform the Pumsava Sacrament on my wife by the name of........................ in order to sanctify the foetus and to pray for the birth of a child endowed with superb qualities. In order to remove all obstacles I shall offer worship to Ganesha and for purification of mind, body and accesories I shall perform the punyahavachana rite.

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc.

Agni-mukham

oṁ bhūrbhuvas-suvaḥ pavamāna nāma agnim āvāhayāmi sthāpayāmi |
oṁ pavamāna nāma agnaye namaḥ | supratiṣṭho varado bhava ||

❖ Offer Navagraha homa with grains & ājyam.

Sūrya
oṁ bhāskarāya vidmahe | mahā-dyuti-karāya dhīmahi | tanno āditya pracodayāt ||
oṁ ārogyadāya svāhā | sūryāya idaṁ na mama ||

Candra
oṁ niśā-karāya vidmahe | kalā-nāthāya dhīmahi tannaś-candra pracodayāt ||
oṁ klīṁ hrīṁ aiṁ amṛta karāmṛtaṁ plāvaya plāvaya svāhā | somagrahāya idam ||

Angaraka
oṁ aṅgārakāya vidmahe | bhūmi-putrāya dhīmahi | tanna kuja pracodayāt ||
oṁ aiṁ hrāṁ hrīṁ sarva duṣṭān-nāśaya nāśaya svāhā | kuja grahāya idam ||

Budha
oṁ saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha pracodayāt ||
oṁ hrīṁ śrīṁ saumya sarvān kāmān pūraya svāhā | budha grahāya idaṁ na mama ||

Guru
oṁ surācāryāya vidmahe | sura-śreṣṭhāya dhīmahi | tanno guru pracodayāt ||
oṁ aiṁ oṁ sura-guro abhīṣṭaṁ yaccha svāhā | guru grahāya idaṁ na mama ||

Śukra
oṁ bhārgavāya vidmahe | bhṛgu-sutāya dhīmahi | tannaś-śukra pracodayāt ||
oṁ śāṁ śīṁ śūṁ śaiṁ śāuṁ śaḥ śukrāya svāhā | śukra grahāya idaṁ na mama ||

Sani

oṁ paṅgu-pādāya vidmahe | kāka-dhvajāya dhīmahi | tannaś-śanaiścara pracodayāt ||

oṁ hrāṁ hrīṁ hrīṁ hrīṁ sarva śatrūn vidrāvaya vidrāvaya mārttaṇḍa sūnave namaḥ - śanaiścarāya svāhā | śani grahāya idaṁ na mama |

Rāhu

oṁ nāga-rūpāya vidmahe | siṁhi-putrāya dhīmahi | tanno rāhu pracodayāt ||

oṁ rāṁ hrauṁ hraiṁ hrīṁ soma śatroḥ śatrūn vidhvaṁsaya vidhvaṁsaya rāhave namaḥ | rāhave svāhā | rāhave idaṁ na mama ||

Ketu

oṁ citra-varṇāya vidmahe | citra-guptāya dhīmahi | tanno ketu pracodayāt ||

oṁ krūṁ hrūṁ kraiṁ ketave svāhā | ketave idaṁ na mama ||

❖ Have a shoot of the banyan tree[7] ground by two young girls and insert the juice into the wife's right nostril while reciting the dvadasākṣari.

OR

❖ Place two grains of urad dahl and one barley grain in curd and give to the wife to drink; and asks her three times;-

bhadre kiṁ tvaṁ pibasi ?

She answers;— hrīṁ puṁ-savanam

❖ She then sits to his right for the caru (boiled rice) homa

❖ offer 12 oblations of caru with the following mantra:—

oṁ hrīṁ huṁ ye garbha vighna-kartāro ye ca garbha vināśakāḥ | bhūtāḥ pretāḥ piśācāśca vetālā bāla-ghātakāḥ | tān sarvān nāśaya nāśaya garbha rakṣām kuru svāhā || rudra prajāpataye idam na mama ||

❖ Offer 5 oblations of ghee; —

hrīm candramase svāhā || candramase idam na mama ||

❖ Touch the wife's heart and recite 10 times

oṁ hrīṁ śrīṁ

❖ visarjanam, ācārya sambhāvanam

❖ āśirvādam

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7 *Ficus benghalensis*

3. SĪMANTAM

❖ Performed in the 6th month or together with the pumsavana rite.

Saṅkalpa — hari oṁ tat sat govinda x 3 .... ________ nakṣatre ________ rāśau jātāṁ ________ nāmnīṁ asyāṁ bhāryāyāṁ garbha'bhivṛddhi paripanthi śitapriyā lakṣmī sakala saubhāgya nidāna bhūta lakṣmī samāveśana dvārā prati garbha bīja garbha samudbhavaino nirbarhaṇa purassaraṁ śrī lakṣmī-nārāyaṇa prītyarthaṁ strī saṁskāra rūpaṁ sīmantonnayana ākhyaṁ karmaṇā saṁskariṣyāmi ||

On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Being to please Lakshmi- Narayana and to invoke Lakshmi into our lives, I now perform the sacrament of Simantam for unproblematic birth for my wife .... born in the rashi of .... and the asterism of ....

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc. (if done in conjunction with pumsavana there is no need to repeat these.)

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ maṅgala nāma agnim āvāhayāmi sthāpayāmi |
oṁ maṅgala nāma agnaye namaḥ | supratiṣṭho varado bhava ||

|| garbha-rakṣaṇa-stotram ||

ehyahi bhagavan brahman prajā-kartaḥ prajāpate |
pra-gṛihṇīṣva baliṁ sa-imaṁ sāpatyaṁ rakṣa garbhiṇīm svāhā || 1 ||

aśvinau deva deveśau pra-gṛihṇīdhan baliṁ tvimam |
sāpatyaṁ garbhiṇīṁ sa-imaṁ sa rakṣatāṁ pūjayānayā svāhā || 2 ||

rudreśā ekādaśa proktāḥ pra-gṛihṇantu baliṁ tvimam |
yakṣāgama prītaye vṛittaṁ nityaṁ rakṣantu garbhiṇīm svāhā || 3 ||

ādityā dvādaśa proktāḥ pra-gṛihṇīdhvaṁ baliṁ tvimām |
asmākaṁ tejasāṁ vṛiddhyai nityaṁ rakṣatu garbhiṇīm svāhā || 4 ||

vināyaka gaṇādhyakṣa śiva-putra mahā-bala |
pragṛihṇīṣva baliṁ sa imaṁ sāpatyaṁ rakṣa garbhiṇīm svāhā || 5 ||

skanda ṣaṇmukha deveśa putra prīti-vivardhana |
pra-gṛihṇīṣva baliṁ sa imaṁ sāpatyaṁ rakṣa garbhiṇīm svāhā || 6 ||

prabhāsaḥ prabhavaśyāmaḥ pratyāsau māruto'nalaḥ |
dhruvādhara dharāśaiva vasaveṣṭau prakīrtitaḥ |
pragṛihṇīṣva baliṁ sa imaṁ nityaṁ rakṣatu garbhiṇīm svāhā || 7 ||

pitṛi-devi pitṛi śreṣthe bahu-putri mahā-bale |
budha-śreṣthe niśāvāse nivṛtte śaunaka-priye |
pra-gṛhṇīṣva baliṁ sa imaṁ sāpatyaṁ rakṣa garbhiṇīm svāhā || 8 ||

rakṣa rakṣa mahā-deva bhaktānugraha-kāraka |
pakṣi-vāhana govinda sāpatyaṁ rakṣa garbhiṇīm svāhā || 9 ||

❖ Offer 3 oblations

raṁ viṣṇave svāhā | raṁ sūryāya svāhā | raṁ dhātre svāhā ||

❖ Offer 7 oblations

hauṁ candraśekharāya svāhā ||

❖ Offer 5 oblations with each of the following

aśvinau | vāsavāya | viṣṇave | durgāyai | prajāpataye ||

❖ Offer three āhutis with the vyāhrtis.

oṁ bhūs svāhā | oṁ bhuvas svāhā | oṁ suvas svāhā ||

❖ With the following mantra take the porcupine quill (with three white dots on it) in a bunch of mango leaves and trace a line from the wife's navel over her head three times and then discard it behind her.

oṁ bhūr bhuvas suvaḥ |

hrīṁ bhārye kalyāṇi subhage daśame māsi suvrate |
suprasūtā bhava prīti prasādād viśvakarmaṇaḥ |
āyuṣmatī kaṅkatikā varccasvīte śubhaṁ kuru ||

❖ Touch water and then command the musicians to play the vina (or use recorded music).

❖ ācārya sambhāvanam

❖ visarjanam & āśirvādam

4. VIṢṆU BALI SAṀSKĀRA

❖ Performed in the 7th or 8th month of pregnancy to welcome the jīva which is said to enter the foetus in the 7th month, and to pray for a safe and event free birth.

Saṅkalpaḥ — hari oṁ tat sat govinda x 3 .... evaṁ śubha tithau bhagavad ājñayā bhagavad kainkarya rupeṇa, mama bhāryāyāṁ garbha rakṣanārtham jīvā samāveśana dvārā sakala bādha praśamana artham, ucitta kāle nirupadrava prasūti siddhyartham, śrī lakṣmī-nārāyaṇa prītyarthaṁ viṣṇu-bali ākhyaṁ karma kariṣye ||

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc.

❖ To the east of the fire in a Kumbha placed on darbha invoke Viṣṇu:–

oṁ bhūḥ puruṣaṁ āvāhayāmi | oṁ bhuvāḥ puruṣaṁ āvāhayāmi | om suvaḥ puruṣaṁ āvāhayāmi oṁ bhūrbhuvas suvaḥ puruṣaṁ āvāhayāmi || oṁ keśavaṁ āvāhayāmi | nārāyaṇaṁ 0 | mādhavaṁ 0 | govindaṁ 0 | viṣṇuṁ 0 | madhusūdanam 0 | trivikramaṁ 0 | vāmanam 0 | śrīdharaṁ 0 | hṛṣikeśaṁ 0 | padmanābhaṁ 0 | dāmodaraṁ āvāhyāmi, sthāpayāmi pūjayāmi ||

❖ Offer 16 upacāras

puspārcana — oṁ keśavāya namaḥ | nārāyanāya 0 | mādhavāya 0 | govindāya 0 | viṣṇave 0 | madhusūdanāya 0 | trivikramāya 0 | vāmanāya 0 | śrīdharāya 0 | hṛṣikeśāya 0 | padmanābhāya 0 | dāmodarāya namaḥ ||

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ maṅgala nāma agnim āvāhayāmi sthāpayāmi |
oṁ maṅgala nāma agnaye namaḥ | supratiṣṭho varado bhava ||

❖ Visṇu sūkta homa with pāyasam[8] or caru — adding svāhā to the end of each verse.

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sarva-vyāpi bhuvaḥ sparśād adhyatiṣṭhad daśāṅgulam svāhā || 1 ||

yadbhūtaṁ yacca vai bhavyaṁ sarvam eva bhavānyataḥ |
tato viśvam idaṁ tāta tvatto bhūtaṁ bhaviṣyati svāhā || 2 ||

tvat to yajñas sarva-hutaḥ pṛṣadājyaṁ paśur dvidhaḥ |
ṛcas tvatto'tha sāmāni tvatta evābhi-jajñire svāhā || 3 ||

tvatto yajñas tvajāyanta tvatto'śvāścaiva dantinaḥ |
gāvas tvattas samudbhūtāḥ tvatto jātā vayo-mṛgāḥ svāhā || 4 ||

tvan mukhād brāhmaṇā jātās tvattaḥ kṣatram ajāyata |
vaiśyās tavorujāś śūdras tava padbhyāṁ samudgatāḥ svāhā || 5 ||

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[8] pāyasānnam (pāyasaṁ): 3 parts of milk to 1 part of rice.

akṣṇo sūryo'nilaś śrotrāc candramā manasas tava |
prāṇo'ntaṣ suṣirāj jāto mukhād agnir ajāyata svāhā || 6 ||

nābhito gaganaṁ dyauśca śirasas samavartata |
diśaś śrotrāt kṣitiḥ padbhyāṁ tvatas sarvam abhūd idam svāhā || 7 ||

nyagrodhas sumahān alpa yathā bīje vyavasthitaḥ |
sasarja viśvam akhilaṁ bīja-bhūte yathā tvayi svāhā || 8 ||

bījāṅkura samudbhūto nyagrodhas sam-upasthitaḥ |
vistāraṁ ca yathā yāti tvatas sṛṣṭau tathā jagat svāhā || 9 ||

yathāhi kadalī nānyā tvak patrebhyo'bhidṛśyate |
evaṁ viśvam idaṁ nānyat tvatastham īśvara dṛśyate svāhā || 10 ||

hlādinī tvayi śaktis sā tvayyekā saha-bhāvinī |
hlāda tāpakarā miśrā tvayi no guṇa-varjite svāhā || 11 ||

pṛthak bhūtaika bhūtāya sarva bhūtāya te namaḥ |
vyaktaṁ pradhānaṁ puruṣo virāṭ samrāṭ tathā bhavān svāhā || 12 ||

sarvasmin sarva-bhūtas-tvaṁ sarvas sarva svarūpa dhṛk |
sarvaṁ tvattas samudbhūtaṁ namas sarvātmane tataḥ svāhā || 13 ||

sarvātmako'si sarveśa sarva bhūtasthito yataḥ |
kathayāmi tataḥ kiṁ te sarvaṁ vetsi hṛdisthitam svāhā || 14 ||

yo me manoratho deva saphalas sa tvayā kṛtaḥ |
taptaṁ sutaptaṁ saphalaṁ yad dṛṣṭo'si jagat-pate svāhā || 15 ||

nārāyaṇaḥ parañ-jyotir-ātmā nārāyaṇaḥ paraḥ ||
nārāyaṇaḥ para-brahma nārāyaṇa namo'stu te svāhā || 1 ||

nārāyaṇaḥ paro devo dātā nārāyaṇaḥ paraḥ |
nārāyaṇaḥ paro dhyātā nārāyaṇa namo'stu te svāhā || 2 ||

nārāyaṇaḥ paran dhāma dhyānan nārāyaṇaḥ paraḥ |
nārāyaṇaḥ paro dharmo nārāyaṇa namo'stu te svāhā || 3 ||

nārāyaṇa paro vedo vidyā nārāyaṇaḥ parā |
viśvan nārāyaṇas sākṣān-nārāyaṇa namo'stu te svāhā || 4 ||

nārāyaṇād vidhir jāto jāto nārāyaṇācchivaḥ |
jāto nārāyaṇād nindro nārāyaṇa namo'stu te svāhā || 5 ||

ravir nārāyaṇan tejaś cāndra nārāyaṇa mahaḥ |
vahnir nārāyaṇaḥ sākṣān-nārāyaṇa namo'stu te svāhā || 6 ||

nārāyaṇa upāsyaḥ syād gurur nārāyaṇaḥ paraḥ ǀ
nārāyaṇaḥ paro bodho nārāyaṇa namo'stu te svāhā ǁ 7 ǁ

nārāyaṇaḥ phalan mukhyaṁ siddhir nārāyaṇaḥ sukham ǀ
sevyo nārāyaṇaś-śuddho nārāyaṇa namo'stu te svāhā ǁ 8 ǁ

- With the 12 names offer ājyāhutis

oṁ keśavāya svāhā ǀ oṁ nārāyanāya 0 ǀ oṁ mādhavāya 0 ǀ oṁ govindāya 0 ǀ oṁ viṣṇave 0 ǀ oṁ madhusūdanāya 0 ǀ oṁ trivikramāya 0 ǀ oṁ vāmanāya 0 ǀ oṁ śrīdharāya 0 ǀ oṁ hṛṣikeśāya 0 ǀ oṁ padmanābhāya 0 ǀ oṁ dāmodarāya svāhā ǁ

- Uttarāṅgam
- Offer 8 balis of handfuls of puffed rice around the kuṇḍa

oṁ viṣṇave namaḥ idaṁ te baliṁ

- ācārya sambhāvanam
- visarjanam
- āśirvādam

5. JĀTAKARMA SAṀSKĀRA

Usually done on the 10th day after the birth or together with the nāmakaraṇa on an auspicious day. The mother bathes wears a new cloth and sits in front of the fire-pit facing east with the child on her lap. The husband sits to her left.

Saṅkalpa — hari oṁ tat sat govinda x 3 .... bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa, __________dāsa nāmaham __________ dāsī nāmnīm mama dharma-patnī sameta mama jātasya kumaryāh/kumārasya garbha-amba-pāna janita samasta doṣa parihārārthaṁ āyur medhā abhivṛddhyarthaṁ bīja garbha samudbhavaino nirbarhaṇa dvārā lakṣmī-nārāyaṇa prītyarthaṁ jāta-karma ākhyaṁ saṁskarañca kariṣye ||

On this auspicius day in order to purify my baby from impurities consumed during birth and for the propagation of longevity and health and the generation of intelligence and in order to please lakshmi-Narayana I will perform this birth sacrament.

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc.

❖ The father strokes the child from head to foot while the following stotra is recited.

indriyāṇi hṛṣīkeśaḥ prāṇān nārāyaṇo'vatu |
śveta-dvīpa-patiś-cittaṁ mano yogeśvaro'vatu || 1 ||

pṛṣnigarbhas tu te buddhim ātmānaṁ bhagavān paraḥ |
krīḍantaṁ pātu govindaś śayānaṁ pātu mādhavaḥ || 2 ||

vrajantam avyād vaikuṇṭha āsīnaṁ tvāṁ śriyaḥ-patiḥ |
bhuñjānaṁ yajña-bhuk pātu sarva graha bhayaṅkaraḥ || 3 ||

ḍākinyo yātudhānyaśca kūṣmāṇḍā ye'rbhaka grahāḥ |
bhūta preta piśācāśca yakṣa rakṣo vināyakāḥ || 4 ||

koṭarā revatī jyeṣṭhā pūtanā mātṛkādayaḥ |
unmādā ye hyapasmārā deha prāṇendriya druhaḥ || 5 ||

svapna dṛṣṭā mahot-pātā vṛddha bāla grahāśca ye |
sarve naśyantu te viṣṇor nāma grahaṇa bhīravaḥ || 6 ||

❖ The father smells the baby's head.

aṅgād aṅgāt sambhavasi hṛdayād adhijāyase |
ātmā vai putra nāmāsi sa jīva śaradaḥ śatam ||
aśmā bhava paraśur bhava hiraṇyam astṛtaṁ bhava |
tejo vai putra/putri nāmāsi sa jīva śaradaḥ śatam ||

Out of my limbs your birth, from my heart your origin, you are truly myself O son. Be as firm as a stone, as sharp as an axe as compact as gold, truly O son/daughter you are my splendour. So live long for an hundred autumns.

❖ The father mixes the *madhu-parka* — ghee, honey and yoghurt and then with a golden ring wrapped with darbha give the child to taste while reciting the Viṣṇu-gāyatri.

āyur-varco balaṁ medhā varddhatāṁ te sadā śiśo ||

O child may your life, health, strength and intelligence allways increase.

- He touches the baby's heart and then smells the head while reciting the dvādasākṣari.
- Place the baby in the mother's lap

devāya savitre namaḥ | sarasvatyai namaḥ | aśvibhyam namaḥ | kumārī devatāpeyam bhūmā jātāya vṛddhidā āyusmantam yaśasvanatam tejassvinam apikriyāt ||

- Give him/her the right breast

ayaṁ kumāram jarāṁ dhayatu dīrgham āyuḥ ||

- father touches the ground

samudra mekhale devī parvataḥ sthana maṇḍale |
viṣṇu patni namastubhyam bhūmi devī namo'stu te || 1 ||

rakṣainaṁ vasudhā devi sadā sarva-gate śubhe |
āyuṣ-pramāṇam nikhilaṁ nikṣipasva hari priye || 2 ||

acirād āyuṣas tasya ye kecit paripanthinaḥ |
jīvitārogya vitteṣu nirdahaśvācirena tān || 3 ||

dhāriṇya śeṣa bhūtānāṁ mātas tvam adhikāhyasi |
ajarā cāprameyā ca sarva bhūta namaskṛte || 4 ||

tvam evāśeṣa jagatāṁ pratiṣṭhā cāśrayohyasi |
kumāraṁ pāhi mātas tvaṁ brahmā tad anumanyatām || 5 ||

- father places the baby on the ground
- Place pot of water near head

pāniyam pāvanam śreṣṭham gaṅgādi sarid udbhavam |
sarva pāpa praśamanam kumbhodaka namo'stu te ||

This pot of water from the Ganga which is pure and potable, the best there is. It purifies one from all sin, I pay my respects to this vessel.

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ sūtika nāma agnim āvāhayāmi sthāpayāmi |
oṁ sūtika nāma agnaye namaḥ | supratiṣṭho varado bhava ||

Saṅkalpam — evam guna viśeṣeṇa, visiṣṭāyām asyām śubha tithau mama kumarasya āyuṣya abhivṛddhyartham bala-sūtikayoḥ caṇḍālādi piśācebhya saṁrakṣaṇārtham phali-karaṇa homam kariṣye ||

On this auspicious day for the longevity and health of my baby and for the protection of both baby and mother from negative psychic influences I now perform the phali-karana homa.

- Offer rice-husk with the following stotra. With each verse offer three times.

prācyāṁ rakṣasva bālakam govindam śaraṇaṁ gataḥ |
gadāṁ kaumodakīṁ gṛhṇa padmanābha namo'stu te || svāhā x 3

prag gṛhya rakṣa govindam āgnyeyyāṁ rakṣa sūkara |
candra sūryaṁ samā gṛhya khaḍgaṁ cāndramasaṁ tathā || svāhā x 3

yāmyāṁ rakṣasva bālakam govindam śaraṇaṁ gataḥ |
halam ādāya saunande namaste puruṣottama || svāhā x 3

nairṛtyāṁ putraṁ rakṣasva divya mūrte nṛkesarin |
namo namaste govinda śrīvatsaṁ kaṇṭha-bhūṣaṇam || svāhā x 3

pratīcyāṁ rakṣasva bālakam govindam śaraṇaṁ gataḥ |
musalaṁ śātanaṁ gṛhya padmanābha namo'stu te || svāhā x 3

vāyavyāṁ rakṣa balakaṁ hayagrīva namo'stu te |
vainateyaṁ samāruhya tvantarikṣe janārdana || svāhā x 3

uttarasyāṁ jagannātha bhavantaṁ śaraṇaṁ gataḥ |
khaḍgam ādāya carmātha astra śāstrādikaṁ hare || svāhā x 3

namaste rakṣa rakṣoghna aiśānyāṁ śaraṇaṁ gataḥ |
pāñcajanyaṁ mahā śaṅkham anughoṣyaṁ ca pañkajam || svāhā x 3

- Offer 108 ājya ahutis with the dvādaśākṣari mantra.

oṁ namo bhagavate vāsudevāya svāhā ||

- Uttarāṅgam.

6. NĀMAKARAṆA

❖ Usually done in conjunction with jātakarma.

Saṅkalpam — mama kumaryāḥ/kumārasya āyuṣya abhivṛddhyartham sabhāyām sakala satpuruṣa (śrī vaiṣṇava sangha) madhye nāma prakaṭana siddhyartham nāma karaṇam kariṣye ||

❖ copper plate keep rice, write the name of the child and offer upacāras.

oṁ nāma-karaṇa devatābhyo namaḥ | 16 sampūjya ||

❖ The father recites the name of the child into his right ear three times and then announces it to the assembled devotees.

putra

angād angād ca sambhūto rupād rupāśca sambhavaḥ
dirghāyusmān bhavo dhāra putra vamsa hitaṁkaraḥ ||
amuka devatā bhakto'si ||

putri

angād angād ca sambhūtā rupād rupāśca sambhavā |
dīrgha jīvit cudārāca putra vamsa hitā bhavaḥ |
amuka devatā bhakto'si ||

agniriva śuci bhava | adityaiva tejasvi bhava | visnur iva śrīmān bhava | lakṣmīr-iva dayālū bhava | brahmaiva āyuṣmān bhava | ||

jahnavī yamunā revā supavitrā sarasvatī |
narmadā varadā kuntī sāgarāśca sarāṁsi ca |
ete tvām abhiṣiñcantu dharma kāmārtha siddhaye ||

May Jahnavi, Yamuna, Reva, the holy Sarasvati, Narmada, Varada, Kunti the oceans and Tanks, Lakes -- all these annoint thee for the attainment of Dharma, Kama and Artha

❖ The father now announces the name to the assembly.

❖ Blessing for longevity

yad āyuṣam ciraṁ devās sapta kalyānta jīviṣu |
dadus tenāyuṣā yuktā jīvema śaradaś śatam || 1 ||
dīrghā nāgā nagā nadyo'nantās saptārṇavā diśaḥ |
anantenāyuṣā tena jīvema śaradaś śatam || 2 ||
satyāni pañca-bhūtāni vināśa rahitāni ca |
avināśyāyuṣā tadvaj jīvema śaradaś śatam || 3 ||
āyuṣyaṁ varcasyaguṁ rāyas poṣaṁ audbhidam |
idaguṁ hiraṇyaṁ varcasva jaitrāya viśatā dumāṁ || 4 ||
yadā badhnan dākṣāyaṇā hiraṇyaguṁ śatānkāya sumanasyamānāḥ |
tan ma ābadhnāmi śata śāradāya yuṣmān jaradaṣtir yathā san || 5 ||

❖ ācārya sambhāvanam

7. UPANIṢKRAMAṆAM

❖ Done in the 4th month. The child is taken out for the first time to be presented to the deity in the temple.

Saṅkalpa — hari oṁ tat sat govinda x 3 .... adya samasta jātasyātma-jātasya samasta rogādi nirbarhaṇa pūrvakam āyur medhā 'bhivṛddhyartham śrī lakṣmī-nārāyaṇa prītyarthañca gṛhād bālakasya niṣkramaṇam aham kariṣye ||

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam and perform dikpālaka pūjā.

Aṣṭha-dik-pālaka Stotram

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato || 1 ||

I salute you, O wise King of the Gods, who destroyed the pride of the titans and performed a hundred sacrifices.

mukhaṁ yaḥ sarva devānāṁ yena havyaṁ tu nīyate |
yena pravartate sarvaṁ namaste'stu havir-bhuje || 2 ||

I salute you, O Lord of Fire, the mouth of all the gods, the one who conveys the oblations and by whom everything revolves.

yena saṁhriyate sarvaṁ yena dharmaśca rakṣyate |
yasmād bibheti loko'yaṁ preta-nātha namo'stu te || 3 ||

I salute you, O Lord of the Dead, the one who protects the Dharma, who terrifies the whole world, and by whom all is eventually taken.

rākṣasā yātudhānāśca piśācāśca śrayanti yam |
tasmai nirṛtir-rudrāya rakṣasāṁ pataye namah || 4 ||

I salute you, Wrathful Nairriti, Lord of the demons, in whom all the Rakshasas, Yatudhanas and Pisachas take their refuge.

yena saṁrakṣyate sarvaṁ yasmin sarvaṁ pralīyate |
amogha-pāśa-hastāya tadapāṁ pataye namah || 5 ||

I salute you, O Lord of the Waters, who carries the peerless noose, who sustains all life and into whom all is dissolved in the end.

dhriyante ca hriyante ca yena prāṇādayaḥ kramāt |
bhūtānāṁ pataye nityaṁ namas-tasmai marutpate || 6 ||

I salute you, Lord of the Cosmic Life Force, the master of all living beings, who supports all life through the respiratory process.

yat prasādājjagat sarvaṁ dhanena paripūryate |
yakṣa-guhyaka-nātha ca dhana-nātha namo'stu te || 7 ||

I salute you, O Lord of Wealth, the master of all the Yakshas and Guhyakas, and the one by whose grace the world is filled with prosperity.

yena kālāgninā loko yugānteṣu pradahyate |
tasmai te brahmaṇaḥ putra virūpākṣa namo'stu te || 8 ||

I salute you, O Lord Rudra, the son of Brahma, the one who destroys the universe at the end of time with the fire of Time

brahmā viṣṇuḥ śivo durgā gaṇeśo bhāskaras tathā |
indro vāyuḥ kuveraśca varuṇo'agnir bṛhaspatiḥ |
śiśoḥ śubhaṁ prakurvantu rakṣantu pathi sarvadā ||

May the Holy Trinity Brahma, Vishnu and Siva, the Goddess Durga, Ganesha and the Sun-god, Indra, the Cosmic life force and Kubera, Varuna, Agni and Brihaspati, may they always be propitious to this child, and may they always protect him throughout his going forth from this house.

- Take the baby outside and the sun is shown with the following mantra;

dhyeya sadā savitra maṇḍale madhya vartī,
nārāyaṇas sarasijāsana sanniviṣṭaḥ |
keyuravān makara kuṇḍalavān kirīṭī hāri
hiraṇya vapuḥ dhṛta śaṅkha cakraḥ ||

Nārāyaṇa is worthy of being mediated upon in the centre of the Solar orb. Seated in the lotus posture, adorned with bracelets, earings, crown and necklace; of golden hued body and holding the Conch and Discus.

hrīm taccakṣur devahitaṁ purastācchukram uccarat |
paśyema śaradaś śataṁ jīvema śaradaś śatam ||

Om yonder is the eye of heaven, who excels even Venus in his effulgence, who is beneficient even to the Devas. May we see him a hundred years. May we live a hundred years,

namo namaste'stu sadā vibhāvaso sarvātmane sapta hayāya bhānave |
ananta śaktir maṇi bhūṣaṇena dadaśva bhūktiṁ mama muktim avyayam ||

- take the child to the temple and present him to the local deity.
- In the evening show him the moon.

śuklaṁ śuklāmbaradharaṁ śvetābjasthaṁ caturbhujam |
hāra-keyūra nūpurair maṇḍitaṁ tamas āpaham ||
sukha dṛśyaṁ sudhā yuktam ātreyaṁ vaiśya-jātijam |
kalaṅkāṅkita sarvāṅgaṁ keśa pāśāti sundaram ||
mukuṭer maṇi māṇikyaiḥ śobhanīyaṁ tu locanam |
yoṣit priyaṁ mahānandaṁ yamunājala sambhavam ||
umādhi daivataṁ devam āpa pratyadhidaivatam ||

dadhi śaṅkha tuṣārābhaṁ ksīrodārṇava saṁbhavam |
namāmi śaśinaṁ somaṁ śaṁbhor-mukuṭa bhūṣaṇam ||

I salute the Moon, who is the colour of curd, conch and snow, the One who emerged out of the milky ocean and who bedecks the crown of Lord Shiva.

8. ANNA-PRĀŚANA

❖ The weaning ceremony done in the sixth month after birth.

Saṅkalpa — hari oṁ tat sat govinda x 3 .... _______ naksatrasya ____________ nāma mama bālakasya mala prāśana śuddhyannādya brahmavarcasa teja indriya āyur lakṣaṇa phala siddhyarthaṁ bījagarbha samudbhavaino nirbarhaṇa dvārā śrī lakṣmī- nārāyaṇa prītyarthaṁ anna prāśanākhya karma kariṣye ||

On this auspicious day, I perform the weaning ceremony for my child in order to purify him/her from any impure substance swallowed since birth, to atone for any mishaps since birth and for any sinful reaction that may have been caused and to please Lord Narayana and Lakshmi.

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc.

There are two ways in which this can be done with or without Homam.

❖ If done without homam invoke Annapūrṇa Devi or Dhānya Lakṣmi in a kumbha and offer 16 upacāras.

(1) Annapūrṇa pūjā vidhānam

Dhyāna śloka

tapta-svarṇa-nibhā śaśāṅka mukuṭā ratna prabhā bhāsurā
nānā vastra virājitā tri-nayana bhūmīramābhyāṁ yutā |
devīṁ hāṭaka-bhājanaṁ ca dadha-tīramyoccapīnastanī
nṛtyantaṁ śivam ākālaya muditā-dhyeya-annapūrṇeśvarī ||

oṁ hrīṁ śrīṁ klīṁ bhagavatī maheśvarī annapūrṇe svāhā ||

oṁ annapūrṇāyai namaḥ | śivāyai | devyai | bhīmāyai | puṣṭyai | sarasvatyai | sarvajñāyai | pārvatyai | durgāyai | śarvāṇyai | śiva-vallabhāyai | veda-vedyāyai | mahā-vidyāyai | vidyā-dātrai | viśāradāyai | kumāryai | tripurāyai | bālāyai | lakṣmyai | śriyai namaḥ ||

annapūrṇe sadāpūrṇe śaṅkara-prāṇa-vallabhe |
jñāna vairagya siddhyarthaṁ bhikṣām dehi ca pārvatī ||

mātā ca pārvatī devī pitā devo maheśvaraḥ |
bāndhavāḥ śiva-bhaktāśca svadeśo bhuvana-trayam ||

❖ One can recite Anna- Stotram then feed the child with the gāyatri 5 prānāhuti mantras.

oṁ bhagavatyai ca vidmahe | maheśvaryai ca dhīmahi | tanno'nnapūrṇa pracodayāt ||
oṁ prānāya svāhā | oṁ apānāya svāhā | om vyānāya svāhā | om udānāya svāhā |
oṁ samānāya svāhā ||

(1) Dhānya Lakṣmī pūjā vidhānam

Dhyāna śloka

abhayaṁ varadaṁ caiva kirīṭa makuṭānvitām |
aṁbujañcekṣu śālīṁ ca kadaḷī phala droṇikām || 1 ||
aṅgadaṁ dakṣavāme tu śvetarūpāṁ ca dhāriṇīṁ |
kṛpā-mūrtīṁ gajarūḍhāṁ sarvālaṅkāra saṁyutām || 2 ||

oṁ śrīyai namaḥ | amṛtodbhavāyai | kamalāyai | candra-sodaryai | viṣṇu-priyāyai | vaiṣṇavyai | varārohāyai | hari-vallabhāyai | śārṅginyai | deva-devīkāyai | sura-sundaryai | sarva abhiṣṭa-phala-pradāyai

śrī-stuti (Bali stutis page 361)

oṁ śrī-devī mahā-vaktrā catur-varṇā catur-bhujā |
prajñā-vīrya-sāra jñeya cintāmaṇi uru smṛtā || 1 ||

śrī-devī satataṁ mūrdhnā tvāñ ca namāmi śaktitaḥ |
dakṣinā'stu mahā-bhaktyā jñātuṁ vara mama stutim || 2 ||

śrī śāli-kānta-rūpavā snigdha-gātrā catur-vidhā |
dadāsi mesadā citraṁ saubhāgyaṁ loka pūjitam || 3 ||

śrī taṇḍulī mahā-devī śrimat kamala śobhitā |
dadāsi me mahā bhogaṁ sarva dravya hitaṁ labhaṁ || 4 ||

śrī vrīhi mukuṭa jīva tvaṁ sarva bhuvanam-dharī |
dadāsi me sukhaṁ nityaṁ jīvitam dhātu kañcanam || 5 ||

śrī dhānya-rājñī tvam devi prajña taṇḍuli saṁjñikā |
maṇi ratnāsana sthitā sarva ratna guṇānvitā || 6 ||

śrī dhana devikā ramyā sarva rūpavatī tathā |
sarva jñāna maṇiś caiva śrī devi namo'stu te || 7 ||

- ācārya sambhāvanam
- visarjanam & āśirvādam

(2) Homa Sahita Annaprāśana

- After going through the preliminaries, prepare the sthaṇḍila for homam.

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ śuciḥ nāma agnim āvāhayāmi sthāpayāmi |
oṁ śuciḥ nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- Ahutis of caru or popped rice are offered with the following verses:–

annād bhūtāni jāyante jātāny annena vardhante
adyate'ttica bhūtāni tasmād annaṁ tad ucyate || 1 ||
oṁ vaiśvānarāya svāhā ||

From food are born all beings, through food they grow, through being eaten food nourishes all beings, hence it is called food.

annam eva vijarannam annaṁ saṁvananaṁ smṛtam |
annaṁ paśūnāṁ prāṇo'nnaṁ jyeṣṭham annaṁ bhiṣak smṛtam || 2 ||
oṁ vaiśvānarāya svāhā ||

Food prevents decay, food is certainly soothing, food is the life of all creatures, it is the most ancient, it is ordained as medicine.

annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ ǀ
prapradātāraṁ tāriṣan ūrjaṁ no dhehi dvipade catuṣpade ǁ 3 ǁ
oṁ vaiśvānarāya svāhā ǁ

Give us, O Lord of Food, wholesome and nourishing food, lead the giver of food ever forward, give strength to us and to bipeds and quadrupeds.

prāṇo agniḥ paramātmā pañca vāyubhir āvṛtaḥ ǀ
abhayaṁ sarva bhūtebhyo na me bhītiḥ kadācana ǁ 4 ǁ
oṁ vaiśvānarāya svāhā ǁ

The breath-fire, by five pranas, encircled, who is the highest atman, who gives security to all creatures, I have no fear of rebirth

annam ūrjas-karaṁ loke prāṇāścānne pratiṣṭitāḥ ǀ
annena dhāryate sarvaṁ viśvaṁ jagad idaṁ prabho ǁ 5 ǁ
oṁ vaiśvānarāya svāhā ǁ

In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe.

annaṁ prāṇā narāṇāṁ hi sarvam anne pratiṣṭitam ǀ
annadaḥ paśumān putrī dhanavān bhogavān api ǁ 6 ǁ
oṁ vaiśvānarāya svāhā ǁ

Food constitutes the life-breath. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of all articles of comfort and luxurious enjoyment.

annāddhi prasavaṁ yānti ratir annāddhi bhārata ǀ
dharmārthav annato viddhi roga-nāśaṁ tathānnataḥ ǁ 7 ǁ
oṁ vaiśvānarāya svāhā ǁ

Food is the origin of all creatures. From food, comes happiness and delight. Know that Dharma and artha (wealth) both flow from food. The cure of disease or health also depends on food.

megheṣūrdhvam sānnidhatte prāṇānāṁ pavanaḥ patiḥ ǀ
tācca megha-gataṁ vāri śakro varṣati bhārata ǁ 8 ǁ
oṁ vaiśvānarāya svāhā ǁ

The lord of the life-breaths, viz., the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Sakra to be poured upon the earth, O Bharata.

ādatte ca rasān bhaumān ādityaḥ sva-gabhastibhiḥ ǀ
vāyur āditya tastāṁśca rasān devaḥ pravarṣatiḥ ǁ 9 ǁ
oṁ vaiśvānarāya svāhā ǁ

The Sun, by means of his rays, sucks up the moisture of the earth. The deity of wind causes the moisture to fall down from the Sun.

tad yadā meghato vāri patitaṁ bhavati kṣitau ǀ
tadā vasumatī devī snigdhā bhavati bhārata ǁ 10 ǁ
oṁ vaiśvānarāya svāhā ǁ

When the rains pours down from the clouds upon the Earth, the goddess Earth becomes moist.

sambhavanti tataḥ śukrāt prāṇināḥ pṛthivīpate ǀ
agnīṣomau hi tacchukraṁ srajataḥ puṣyataśca ha ǁ 11 ǁ

om̐ vaiśvānarāya svāhā ||

From the vital seed thus originated, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the metabolism.

evam annāddhi sūryaśca pavanaḥ śukram eva ca |
eka eva smṛto rāśiś tato bhūtāni jajñire || 12 ||

om̐ vaiśvānarāya svāhā ||

Thus from food, the Sun and the deity of wind and the vital force arise and it is from these elements that all creatures spring.

annam eva viśiṣṭam̐ hi tasmāt parataram̐ na ca |
annam̐ prajāpatiścoktaḥ sa ca sam̐vatsaro mataḥ || 13 ||

om̐ vaiśvānarāya svāhā ||

There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away). It has been said that food itself is Prajapati.

om̐ prāṇena annam aśīya svāhā | prāṇāya idam na mama || 14 ||
Through the up-breath may I enjoy food. Hail!
om̐ apānena gandhān aśīya svāhā | apāṇāya idam na mama || 15 ||
Through the down-breath may I enjoy smells. Hail!
om̐ cakṣuṣā rūpāṇy aśīya svāhā | cakṣuṣe idam na mama || 16 ||
Through the eye may I enjoy visible things. Hail!
om̐ śrotreṇa yaśo aśīya svāhā | śrotrāya idam na mama || 17 ||
Through may ear may I enjoy renown. Hail!

om̐ prānāya svāhā | om̐ apānāya svāhā | om vyānāya svāhā | om udānāya svāhā |
om̐ samānāya svāhā ||

om̐ agnaye sviṣṭakṛte svāhā | agnaye sviṣṭakṛte idam na mama ||

om̐ bhūḥ svāhā | agnaye idam na mama ||
om̐ bhuvaḥ svāhā | vayave idam na mama ||
om̐ suvas svāhā | sūryāya idam na mama ||
om̐ bhūr bhuvas suvas svāhā | prajāpataye idam na mama ||

- Place the hutaśeṣam to one side on an aśvattha leaf saying

nama āvyādhibhyaḥ

- In a golden, silver or bell metal vessel mix payasam, curd, honey, ghee & water. Offer to the Lord. Place the baby in the mother's lap and feed it while reciting the 5 prāṇahuti mantras:–

om̐ prānāya svāhā | om̐ apānāya svāhā | om vyānāya svāhā | om udānāya svāhā |
om̐ samānāya svāhā ||

- ācārya sambhāvanam
- visarjanam & āśirvādam

9. CAULA

❖ Performed in the second or third year.

Sankalpa — hariḥ oṁ tatsat | govinda 3 ……. asyām śubha tithau — kaśyapa gotrodbhavasya ________ dāsa aham, ________ nakṣatre ________ rāśau jātaṁ ________ nāma mama kumāraṁ cauḷa karmaṇā saṁskariṣyāmi ||

Harih om tatsat. Govinda, Govinda, Govinda, on this auspicious day I .... of the clan of .... sanctify my child .... born in the sign of .... through the sacrament of Tonsure.

❖ Gaṇeśa pūjā, svasti-puṇyāha vācanam etc.

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ sabhya nāma agnim āvāhayāmi sthāpayāmi |
oṁ sabhya nāma agnaye namaḥ | supratiṣṭho varado bhava ||

Navagraha Homam

ādityāya tu raktāya rakta puṣpāmbarāya ca |
rakta puṣpannā guḍāya ādityāya namo'stu te || 1 ||
oṁ hrāṁ hrīṁ hrauṁ saḥ sūryāya namas svāhā ||

somāya śukla rūpāya śukla vastra sumāline |
ghtana-pāyasā yasmai śukla puṣpa namo'stu te || 2 ||
oṁ śrāṁ śrīṁ śrauṁ saḥ candrāya namas svāhā ||

aṅgārāya tu raktāya rakta puṣpāṃbarāya ca |
rakta puṣpa sanā yasmai bhaumāya va namo'stu te || 3 ||
oṁ krāṁ krīṁ krauṁ saḥ bhaumāya namas svāhā ||

budhāya harita-rūpañca harita vastra sumāline |
harita dadhyana puṣpāya soma-putrāya vai namaḥ || 4 ||
oṁ brāṁ brīṁ brauṁ saḥ budhāya namas svāhā ||

gurave pīta rūpāya pīta-puṣpāmbarāya ca |
ghṛtana pīta puṣpāya devācāryāya vai namaḥ || 5 ||
oṁ grāṁ grīṁ grauṁ saḥ gurave namas svāhā ||

śukrāya śukla-rūpāya śukla puṣpāmbarāya ca |
kṣīrana śukla puṣpāya bhārgavāya ca te namaḥ || 6 ||
oṁ drāṁ drīṁ drauṁ saḥ śukrāya namas svāhā ||

śanaiś-carāya kṛṣṇāya kṛṣṇa-vastra sumāline |
kṛṣṇa pītana māṣāya śaurāya ca namo'stu te || 7 ||
oṁ prāṁ prīṁ prauṁ saḥ śanaiścarāya namas svāhā ||

rāhave dhūmra rūpāya dhūmra puṣpāmbarāya ca |
dhūmra puṣpana māṣāya namaste tu ca rāhave || 8 ||

oṁ bhrāṁ bhrīṁ bhrauṁ saḥ rāhave namas svāhā ||

ketave citra rūpāya citra vastra sumāline |
citranna citra-puṣpāya namaste tu ca ketave || 9 ||
oṁ srāṁ srīṁ srauṁ saḥ ketave namas svāhā ||

❖ Perform caru homa with the dvādasāksari - 12 ahutis.

oṁ namo bhagavate vāsudevāya svāhā ||

❖ Svistakrt homa and pūrṇahuti.

Digvapanam

❖ Sit the boy to the west of the fire facing east. His mother stands holding a lump of cow-dung or a lump of dough into which the hair will be folded.

❖ The father combs the hair silently with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits.
Mix hot and cold water with the dvādasāksari.

❖ Lay 3 blades of darbha grass on the head and cut with the pranava.

❖ Address the barber:—

kṣura muṇḍin śiśoḥ kṣauraṁ sukhaṁ sādhaya svāhā ||

O Barber at ease proceed with the shaving of this boy's head.

❖ Looking at the barber the father proceeds to offer 3 oblations to prajāpati and to fire under the name of sabhya.

oṁ prajāpataye svāhā | prajāpataye idem na mama ||
oṁ sabhya nāma agnaye svāhā | sabhya nāma agnaye idam na mama ||

❖ The father proceeds with the expiation rites (vyāhrti homa) then offers pūrṇāhuti.

Then recite

hrīṁ śiśo te kuśalaṁ kurutāṁ viśva-kṛd-vibhuḥ

O child may the omnipresent Creator of the universe grant you well-being.

❖ The ears are then pierced and the boy is aspersed with the mantra .

idaṁ āpah śivā śivattamāḥ śāntā śāntattamāḥ śubhā śubhattamāḥ pūtā pūtattamāḥ puṇyā puṇyattamāḥ medhya medhyattamāḥ amṛtā amṛta rasāḥ tās te kṛṇvantu bheṣajam ||

❖ Recite śānti mantras and offer dakṣiṇa to the brahmins.

❖ Have the tonsure done by the barber with the cut hair being placed on a ball of cow-dung.

❖ visarjanam

❖ āśirvādam

❖ Enfold the hair in the dough and bury somewhere safe.

10. UPANAYANAM

- Perform the preliminaries - Ganesha Puja and Punyāha Vācanam
- The prospective student stands to the west of the altar and declares:—

oṁ brahmacaryam āgām brahmacāryasīti

I wish to become a student of sacred learning.

Saṅkalpaḥ — hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya, ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe, vaivasvata manvantare aṣṭā-viṁśatīttame kali yuge, kali yugasya prathama pāde, jāmbu-dvīpe meroḥ āgneya[9] dig-bhāge, hiraṇmaya varṣe hiraṇmaya deśe __________ deśe __________ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye, __________ nāma saṁvatsare, __________ ayane, __________ ṛtau, māsottame __________ māse __________ pakṣe __________ tithau __________ vāsara yuktāyāṁ __________ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa visiṣṭhāyām,

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of ...., in the metropolis of ...., in the year .... of the 60 year Jovian cycle, in the .... solstice, during the .... season, in the month of .... in the .... fortnight, on the .... lunar day, on a .... day under the constellation of .... with auspicious conjunctions, and all the planets being benevolently disposed;

asyāṁ śubha tithau, mama [asya yajamānasya] upāta samasta duritakṣaya dvārā, śrī parameśvara prītyarthaṁ _________ nakṣatre jātasya (m) ________ nāmadheyasya upaṇiṣye ||

On this auspicious day, in order to decrease all my negative karma and to please the Supreme Lord, today I perform the upanayana ceremony for ……….. born under the asterism of ………………. |

- Perform all the usual preliminaries
- Give the initiate a little something to eat if a youngster.
- Shave the head leaving a śikha, bathe
- Initiate sits to the left of the guru
- The guru then gives a pair of kaśāya garments.

kāśāya vāsasi dadāmi dīrghāyuṣṭvāya varcase |

I give these garments for longevity and strength of mind.

- The guru gives the disciple a girdle of munja grass silently.

[9] Insert the direction of the country in relation to the Himālaya mountains: east — *pūrva*, south —*dakṣina*, west — *paścima*, north — *uttara*, NE — *aiṣānya*, SE — *āgneya*, SW — *nairṛti*, NW — *vāyavya*

śiśya;- hrīm subhagā mekhalām syāt śubha-pradā |
may this auspicious girdle prove propitious.

- ❖ The initiate sits facing the east does ācamanam and aṅgavandanam then repeats the saṅkalpam:—

Saṅkalpaḥ — asyām śubha tithau bhagavat ājñayā bhagavat kaiṅkarya rūpeṇa | śrauta smārta vihita nitya karma anuṣṭhāna yogyatā sidhyarthaṁ brahma-teja abhivṛdhyarthaṁ yajñopavīta dhāraṇaṁ kariṣye;

On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to increase my Brahmic radiance I now don the sacrificial thread.

- ❖ Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantras touching the various limbs with the fingers of the right hand;

yajñopavīta dhāraṇa mahā-mantrasya; para-brahma ṛṣiḥ | [*touch the forehead*] anuṣṭup chandaḥ [*touch the mouth*] paramātma devatāḥ [*touch the heart*] yajñopavīta dhāraṇe viniyogaḥ |

yajñopavītam paramam pavitram brhaspatir yat sahajam purastāt |
āyuśyamagryam pratimuñca śubhram yajñopavītam balamastu tejaḥ ||

This sacrificial thread is most sacred it was worn by Brihaspati of old. Do thou wear this excellent white thread which contributes to long life. May it be for thee strength and courage.

- ❖ A piece of antelope skin is tied to his yajñopavīta and is given a staff.

yo me danḍaḥ parāpatad vaihāyaso'dhibhūmyām |
tam ahaṁ punar ādada āyuṣe brahmaṇe brahma-varcasāya ||

- ❖ The cupped palms of the boy are filled with water which he offers to the sun three times.
- ❖ He then gazes upon the sun with the mantra;-

hrīm taccakśur deva hitam purastāc-chukram uccarat |
paśyema śaradaś-śatam jīvema śaradaś-śatam śṛṇuyāma śaradaś-śatam ||

Om yonder is the eye of heaven, who excels even Venus in his effulgence, who is beneficient even to the Devas. May we see him a hundred years. May we live a hundred years.

- ❖ After this the guru touches the initiate's heart and says:–

mama vrate mano dhehi mama cittam dadāmi te |
juṣasvaika-manā vatsa mama vāco'stu te śivam ||

My dear boy, keep your vows. I will transfer my learning to you. Follow the observances with single mindedness. May my teaching contribute to your well-being.

Guru- kinnāma'si — What is your name?
śiśya: __________ śarmā'ham bhavantam abhivādaye ||
guru;- kasya brahmacāri asi? — *Whose student are you?*
śiśya:- bhavato brahmacāryaham — *I am your student.*

guru:- indrasya brahmacārī tvam ācāryās te hutāśanaḥ — *you are aspiring after your higher nature, the Divine Light is your guide.*

- ❖ The initiate stands and faces each of the following directions in turn:

East — oṁ prajāpataye tvā paridadāmi | *To Prajāpati I entrust you.*
South — oṁ devāya tvā savitre paridadhāmi | *To Savitṛ I entrust you.*
West — oṁ adbhaystvā auṣadhībhyaḥ paridadāmi | *To the waters, the herbs I entrust you.*
North — oṁ dyāvā pṛthivībhyāṁ tvā paridadāmi | *To Heaven and Earth I entrust you..*
Facing downwards — oṁ viśvebhyas tvā devebhyaḥ paridadāmi | *To the Viśve devās*
Facing upwards — oṁ sarvebhyas tvā bhūtebhyaḥ paridadāmi |
To all beings I entrust you for the sake of freedom from harm.'

- ❖ He should walk round the teacher keeping him to the right.

tvām prajāpataye vatsa savitre varuṇāya ca |
prthivyai viśvedevebhyaḥ sarva devebhya eva ca ||
samarpayāmi te sarve rakṣantu tvām nirantaram |

My son I consign you to Prajapati, to Savitri, to Varuna, to Prithivi, to the Vishvedevas, and to all the Devas. May they for ever protect you.

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ samudbhava nāma agnim āvāhayāmi sthāpayāmi |
oṁ samudbhava nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- ❖ The disciple touches the guru while he offers five oblations.

hrīm prajāpataye svāhā | prajāpataye idam na mama ||
hrīm indrāya svāhā | indrāya idam na mama ||
hrīm viśṇave svāhā | viśṇave idam na mama ||
hrīm brahmaṇe svāhā | brahmaṇe idam na mama ||
hrīm śivāya svāhā | śivāya idam na mama ||

hrīm durgāyai svāhā | durgāyai idam na mama ||
hrīm mahālakṣmyai svāhā | mahālakṣmyai idam na mama ||
hrīm sundaryai svāhā | sundaryai idam na mama ||
hrīm bhuvaneśvaryai svāhā | bhuvaneśvaryai idam na mama ||

indrāya | agnaye | yamāya | nairrtaye | varuṇāya | vāyave | somāya | īśānaya |

Navagraha Homam

oṁ hrāṁ hrīṁ hrauṁ saḥ sūryāya namas svāhā ||
oṁ śrāṁ śrīṁ śrauṁ saḥ candrāya namas svāhā ||
oṁ krāṁ krīṁ krauṁ saḥ bhaumāya namas svāhā ||
oṁ brāṁ brīṁ brauṁ saḥ budhāya namas svāhā ||

oṁ grāṁ grīṁ grauṁ saḥ gurave namas svāhā ||
oṁ drāṁ drīṁ drauṁ saḥ śukrāya namas svāhā ||
oṁ prāṁ prīṁ prauṁ saḥ śanaiścarāya namas svāhā ||
oṁ bhrāṁ bhrīṁ bhrauṁ saḥ rāhave namas svāhā ||
oṁ srāṁ srīṁ srauṁ saḥ ketave namas svāhā ||

- The guru covers the disciple with a cloth and asks;-

ko vā aśramaste tanaya brūhi kim te manogatam |
what is the ashrama that you desire my son?

- The disciple holds the guru's feet and replies;-

karotu mām āśramiṇam brahma-vidya upadeśitaḥ
First instruct me in divine knowledge and then in that of the householder.

adhīhi bhoḥ sāvitrīṁ bho anubrūhi |
Teach me O Reverend Sir, the sacred verse of the Savitri.

- The guru or the father then whispers the gāyatri mantra in his right ear.

om bhūḥ | tat savituḥ vareṇyaṁ |
om bhuvaḥ | bhargo devasya dhīmahi |
om suvaḥ | dhiyo yo naḥ pracodayāt |
om bhūḥ | tat savituḥ vareṇyaṁ | bhargo devasya dhīmahi |
om suvaḥ | dhiyo yo naḥ pracodayāt ||

om bhūḥ bhuvaḥ suvaḥ | tat savituḥ vareṇyaṁ bhargo devasya dhīmahi |
dhiyo yo naḥ pracodayāt ||

om bhūḥ bhuvaḥ suvaḥ | tat savituḥ vareṇyaṁ bhargo devasya dhīmahi |
dhiyo yo naḥ pracodayāt ||

Let us meditate upon the sublime, all-pervading eternal Truth, the great immanent and lustrous energy, adored by the self-controlled; Savita - the effulgent and omnipresent One, whose manifested form the world is, the Creator May Bharga, who witnesseth all, and is the Lord of all, direct and engage our mind, intelligence and senses towards those acts, which lead to dharma, artha, kama and moksha.

Samidha-dānam

- The bātuka then does samidha-dānam.

oṁ agnaye samidham āhārṣaṁ bṛhate jātavedase yathā tvam agne samidhā samidhyasi evam aham āyuṣā medhayā vacasā prajayā paśubhir brahma-varcasena samindhe jīva-putro mām ācāryo medhāvi aham asāny anirākariṣṇur yaśasvī brahma-varcasy annādo bhūyāsaguṁ svāhā ||

'To Agni I have brought a piece of wood, to the great Jātavedas. As you, Agni, are inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy radiance. May my teacher be the father of living sons; may I be full of insight, not forgetful (of what I have learned); may I become full of glory, of splendour, of holy radiance, an enjoyer of food. Svāhā!

oṁ eṣā te agne samittayā vardhasva cā capyāyasva vardhiṣīmahi ca vayamāc apyāsiṣīmahi svāhā ||

To Agni I have brought a piece of wood, to the great Jātavedas. Through that piece of wood increase O Agni; through the study of the Veda (may) we (increase). Svāhā!'

- The initiate now offers three oblations into the sacred fire with the following;

hrīm bhūr-bhuvas-suvas-svāhā

- Warming his hands on the fire the lad should touch his face with each of the following mantras:

oṁ tanupā agne'si tanvaṁ ne pāhi || 1 ||
oṁ āyurdā agne'syāyur me dehi || 2 ||
oṁ varcodā agne'si varco me dehi || 3 ||
oṁ agne yan me tanvā ūnaṁ tanma āpṛṇa || 4 ||

oṁ medhāṁ me devaḥ savitā ādadhātu || 5 ||
oṁ medhāṁ me devi sarasvatī ādadhātu || 6 ||
oṁ medhāṁ me'śvinau devāv ādhattām puṣkara-srajau || 7 ||

- He should now touch each part of the body as mentioned below:

oṁ aṅgāni ca ma āpyāyantām | oṁ vāk ca āpyāyantām |
oṁ prāṇaśca ma āpyāyantām | oṁ cakṣuśca ma āpyāyantām |
oṁ śrotraṁ ca ma āpyāyantām ||

- The following four mantras are chanted while applying the ashes of the sacred fire:

oṁ tryāyuṣaṁ jamadagneḥ (*forehead*)
oṁ kaśyapasya tryāyuṣaṁ (*throat*)
oṁ yad deveṣu tryāyuṣaṁ (*right shoulder*)
oṁ tan no astu tryāyuṣaṁ (*heart*)

- The ācārya then offers the sviṣṭhakrt oblations and then pūrṇahuti.
- The initiate takes a begging bowl and goes to his mother and other ladies and begs rice and money from them.

bhavati bhikṣām dehi

- He returns to the guru who instructs him as follows;-

brahma-caryocitam veśam vatsedānīm parityaja |
śāmbhavodita mārgeṇa devān pitṛn samarcaya ||

My son discard the garments of a brahmacari, and pay your respects to the devas and ancestors, according to the method revealed by Shambhu.

brahma-vidyopadeśena pavitram te kalevaram |
prāptā grhasthāśramitā tad uktam karma kalpaya ||

Thy body is sanctified by the instructions that you have received in divine wisdom. Now that you have reached the stage of a householder, engage yourself in those duties appropriate to that mode of life.

upavīta dvayam divya vastrālaṅkaraṇāni ca |
grhāṇa pādukācchatram gandha mālyānulepanam ||

Wear two sacred threads, two radiant pieces of cloth, adornments, shoes, umbrella, fragrant garland and sandal paste.

- The initiate changes his robes, adorns himself with garlands etc and sits silently opposite the guru.

jitendriyaḥ satya-vādī brahma-jñāna paro bhava |
svādhyāyā'śrama karmāṇi yathā dharmeṇa sādhaya ||

Control your senses, be truthful and devoted to the acquisition of spiritual knowledge and the study of the Vedas, Discharge the duties of a householder according to the instructions of the dharma shastras.

Āśirvādam

oṁ tvaṁ jīva śaradaḥ śataṁ varddhamānaḥ, āyuṣmān tejasvī varcasvī vidyāvān guṇavān bhūyāḥ | (male)
oṁ tvaṁ jīva śaradaḥ śataṁ varddhamānā, āyuṣmatī tejasvatī varcasvatī vidyāvatī guṇavatī bhūyāḥ | (female)

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu ||
May this benediction pronounced be truthful and yield its rewards by your blessings.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu ||
By your blessing may this moment be an auspicious one.

asya kumārasya vedoktaṁ dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu ||
By your blessing may this boy have long life as mentioned in the Vedas.

tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu ||

By your blessing may all the nine planets be favourably disposed inspite of the lagna.

ayaṁ baṭuḥ vyāsa iva purāṇeṣu pāṇinir iva vyākaraṇe rāmānuja iva brahma-vidyāyāṁ janaka iva tattva-jñāne prahlād iva bhagavad bhaktau hariścandra iva satya-vacane bhīṣma iva brahmacarye mārkaṇḍeya iva cirañjīvitve ca bhūyād iti bhavanto mahānto anugṛhṇantu

By your blessing may this lad be like Vyasa in literature, like Panini in knowledge of grammer, like Ramanuja in knowledge of God, like Janaka in his grasp of philosophy, like Prahlada in devotion to God, like Harischandra in his love of speaking the truth, like Bhishma in his vow of continence, like Markandeya in longevity

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu ||

May everyone be free from illness, and tribulations, may all people become virtuous, prosperous, free from envy, and compassionate.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||

May there be auspiciousness ever expanding.

RITU ŚĀNTI
Prathama Rajodarśana śāntiḥ

❖ Perform the usual preliminaries.

Pradhana Saṅkalpaṁ

hariḥ oṁ tatsat govinda x 3 bhagavato mahā-puruṣasya viṣṇor ājñayā, pravartamānasya ādya brahmaṇo dvitīya parārdhe śveta-varāha kalpe vaivasvata manvantare aṣṭhāviṁśatitame kali yuge kali yugasya prathama pāde jambūdvīpe meror _______ digbhāge __________ deśe __________ nagare vyavahārikānāṁ prabhavādi ṣaṣṭi saṁvatsarānāṁ madhye candramānena __________ saṁvatsare __________ ayane __________ ṛtau __________ māsottame māse __________ pakṣe __________ tithau __________ vāsare __________ nakṣatre yuktāyām śubha yoge śubha karaṇe evam graha guṇa viśeṣaṇa viśiṣṭhāyāṁ asyāṁ śubha tithau

mama kumāryā prathama rajasaḥ prādurbhāva kāle tithi vāra nakṣatra yoga karaṇa lagnādibhiḥ yo doṣas samajjani tad doṣa parihāra arthaṁ sarvāriṣṭa śāntyarthaṁ sarvābhiṣṭa siddhyarthaṁ purāṇokta prakāreṇa prathamārtava śānti japa homa karma kariṣye ||

❖ rice, paddy moong and til — 4 levels make 8 petal padmas, place 3 kumbhas
❖ Fill the kumbha with the water

idaṁ āpah śivā śivattamāḥ śāntā śāntattamāḥ śubhā śubhattamāḥ pūtā pūtattamāḥ puṇyā puṇyattamāḥ medhya medhyattamāḥ amṛtā amṛta rasāḥ | pūtā brahma pavitreṇa, pūta sūryasya raśmibhiḥ | sarva tīrtha jalam puṇyaṁ, pāvanaṁ sarva kāraṇaṁ | viṣṇu pādodbhavaṁ śuddham, sarva maṅgala dāyinā |

❖ On the top place 5 mango leaves and a coconut and decorate as for punyāha vācanam.

Invoke Gaṅgā

sitam akarani-ṣaṇṇāṁ śubhra varṇāṁ trinētrāṁ,
kara dhṛta kalaśodyat sotpalām atyabhīṣṭām |
vidhi-hari-hara-rūpāṁ sendu-koṭīra-cūḍāṁ,
kalita-sita-dukūlāṁ jāhnavīṁ tāṁ namāmi ||

oṁ tripada-gāmini vidmahe | rudra-patnyai ca dhīmahi | tanno gaṅgā pracodayāt ||

❖ Offer upacāras

oṁ gaṅgāyai namaḥ | mahā-bhadrāyai | māhā-māyāyai | vara-pradāyai | nandinyai | padma-nilayāyai | mīnākṣyai | padma-vaktrakāyai | bhāgiratyai | padma-bhṛte | jñāna-mudrāyai | ramāyai | parāyai | kāma-rūpāyai | mahā-vidyāyai | mahā-pātaka-nāśinyai | mahā-śrayāyai | mālinyai | mahā- bhogāyai | mahā-bhujāyai ||

❖ Gaṅgā aṣṭhottaram can also be recited.

Japam

gaṅgā devī mahā-puṇyaṁ soma vāmṛta maṅgalam |
maṅgalaṁ śiva kāryāṇāṁ śiva kumbha mahottamam ||
gaṅgā harayata dharma pavitraṁ pāpa-nāśanam |
sarva vighna vināśañca vyomākāśa prabhāvataḥ ||
brahmā viṣṇu mahā-deva toyas tu toya-dehakaḥ |
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ ||
tīrtha-jñānaṁ mahā-gaṅgā sāgaro maralāyate |
nārāyaṇādyāgāro'pi kumbha-tīrthaṁ mahā-nadī ||
brahmā viṣṇuś ca rudraś ca toyaśca toya dehakaḥ |
amṛtaṁ sakalaṁ dehi gaṅgā-devi namo namaḥ ||
meru-pradakṣiṇaṁ kṛtaṁ kleśa nārāyaṇa priyam |
sarva tattva mukha puṇyaṁ ripu kleśa-vināśanam ||
sakalaṁ niṣkalaṁ buddham omkāra tu dharmātmakam |
pañcākṣara tattva'omkāra sarva devātma nirvānam ||
sarva prajaye poṣaṇaṁ kiñcit sadā-gatāṅkuraṁ |
bindu sadāgataṁ kutaṁ candra-bindu-nāda sime ||
kiñcit taṁ dharma sarvāñ ca omkāraṁ dharma ucyate |
sarva viṣa-vimuktena tviṣa dhyāya pate nade ||

oṁ idaṁ toyaṁ yad vimalaṁ pavitraṁ maṅgalaṁ divyam |
sarva kali kaluṣañ ca praśamanaṁ namaḥ svāhā ||

śuddha kleśa śuddha mala, śuddha pātaka śuddha vighna
śuddha pāpa nirupadrava, oṁ jala nidhi mahā śakti huṁ phaṭ

apsu deva pavitrāṇi gaṅgā devi namo'stu te |
sarva kleśa vināśanam toyena pariśuddhyate ||
sarva pāpa vināśini sarva roga vimocane |
sarva kleśa vināśanam sarva bhogam avāpnuyāt ||

Invocation of Gods

❖ Invoke the gods in 2nd kalaśa

Brahma	brahmā catur-mukhopetaḥ catur-dordaṇḍa maṇḍitaḥ | srag daṇḍākṣa kuśopetaḥ kirīṭī haṁsa-vāhanaḥ ||
Viṣṇu	viṣṇuśca caturbhujo mauḷī śaṅkha-cakra gadābja-dhṛk | nīlāmbuda pratīkāśo garuḍāsana saṁsthitam ||
Śiva	agni-madhye sthitaṁ rudram nīla-kaṇṭam trilocanam | vyākhyā mudrānala jñāna śūla-hastaṁ caturbhujam |

Varuṇa	varuṇam śveta-varṇam ca pāśa-hastam rujāsanam I mauktikālaṅkṛtam devaṁ tīrtha nātham aham bhaje II
Sūrya	dvi-bhujaṁ padma-hastaṁ ca varadaṁ makuṭānvitam I dhyāyet-divākaraṁ devaṁ sarva-abhiṣṭa pradāyakam II
Soma	gadā-dhara-dharaṁ devaṁ śveta-varṇaṁ niśākaram I dhyāyed amṛta-saṁbhūtaṁ sarva kāma phala pradam II
Aṅgāraka	rakta-mālyām-baradharaṁ devaṁ hema-rūpaṁ catur-bhujam I śakti-śūla gadā padmān dhārayantaṁ karāmbujaiḥ II
Budha	siṁhārūḍhaṁ catur-bāhuṁ khaḍga carma gadā-dharam I soma-putraṁ mahā-saumyaṁ dhyāyet sarvārtha siddhi-dam II
Bṛhaspati	varākṣa-mālikā daṇḍa kamaṇḍalu-dharaṁ vibhum I puṣpa-rāgāṅkitaṁ pītaṁ varadaṁ bhāvayed gurum II
Śukra	jaṭilañcākṣa-sūtrañca vara-daṇḍa-kamaṇḍalum I śveta-vastrojvalaṁ śukraṁ sarva dānava pūjitam II
Śanaiścara	kṛṣṇām-baradhaṁ devaṁ dvi-bhujaṁ gṛdhra-saṁsthitam I sarva pīḍā-haraṁ nṛṇāṁ dhyāyed graha-gaṇottamam II
Rāhu	karāḷa-vadanaṁ kaḍga-carma-śūla-varānvitam I nīla-siṁhāsanam rāhuṁ dhyāyed roga praśāntaye II
Ketu	dhūmra-varṇaṁ dvi-bāhuṁ ca keyuṁ ca vikṛtānanam I gṛdhrāsanaṁ gataṁ nityaṁ dhyāyet sarva phalāptaye II

- Offer 16 upacāras

Sarvāsām devatānāṁ dhyāyāmi, āvāhayāmi ...... etc.

- invoke Indrani in 3rd Kalaśa

Invocation of Indrākṣī

indrākṣīṁ dvibhujāṁ devīṁ pīta-vastra-dvayānvitām I
vāma-haste vajra-dharāṁ dakṣiṇena vara-pradām II
indrākṣīṁ sahasra-yuvatīṁ nānālaṅkāra-bhūṣitām I
prasanna-vadanāmbhojām-apsarogaṇa-sevitām II

- offer 16 upacaras   om indrāṇyai namaḥ

oṁ gajat vajāyai vidmahe I vajra-hastāyai dhīmahi I tanno indrāṇi pracodayāt II

puṣpai-pūjāyāmi

indrākṣyai namaḥ I devyai I gauryai I śākambharyai I durgāyai I nāmnīti viśrutā I nityānandāyai I nirāhārāyai I niṣkalāyai I kātyāyanyai I mahā-devyai I candra-ghaṇṭāyai I sāvitryai I brahma-vādinyai I kṛṣṇa-piṅgalāyai I vajrinyai I

Namaskāra

sarva maṅgala-māṅgalye śive sarvārtha-sādhike |
śaraṇye tryambake devi nārāyaṇi namo'stute ||

Stotram

vajriṇī pūrvataḥ pātu cāgneyyāṁ parameśvarī |
daṇḍinī dakṣiṇe pātu nairṛītyāṁ pātu khaḍginī || 1 ||
paścime pāśa-dhārī ca dhvajasthā vāyu-diṅmukhe |
kaumodakī tathodīcyāṁ pātvaiśānyāṁ maheśvarī || 2 ||
urdhvadeśe padminī māmadhastāt pātu vaiṣṇavī |
evaṁ daśa-diśo rakṣet sarvadā bhuvaneśvarī || 3 ||
indrākṣī nāma sā devī daivataiḥ samudāhṛtā |
gaurī śākambharī devī durgā nāmnīti viśrutā || 4 ||
nityānandā nirāhārā niṣkalāyai namo.astu te |
kātyāyanī mahā-devī candra-ghaṇṭā mahā-tapāḥ || 5 ||
sāvitrī sā ca gāyatrī brahmāṇī brahma-vādinī |
nārāyaṇī bhadra-kālī rudrāṇī kṛṣṇa-piṅgalā || 6 ||
agni-jvālā raudra-mukhī kāla-rātris tapasvinī |
megha-svanā sahasrākṣī vikaṭāṅgī jaḍodarī || 7||
mahodarī mukta-keśī ghora-rūpā mahā-balā |
ajitā bhadra-dānantā roga-hartrī śiva-pradā || 8||
śiva-dūtī karālī ca pratyakṣa-parameśvarī |
indrāṇī indra-rūpā ca indra-śaktiḥ parāyaṇā || 9 ||
sadā sammohinī devī sundarī bhuvaneśvarī |
ekākṣarī para-brahma-sthūla-sūkṣma-pravardhinī || 10 ||
rakṣākarī rakta-dantā rakta-mālyāmbarā parā |
mahiṣāsura-hantrī ca cāmuṇḍā khaḍga-dhāriṇī || 11 ||
vārāhī nārasiṁhī ca bhīmā bhairava-nādinī |
śrutiḥ smṛtir dhṛtir medhā vidyā lakṣmīḥ sarasvatī || 12 ||
anantā vijayāparṇā mānas tokā parājitā |
bhavānī pārvatī durgā haimavatyambikā śivā || 13 ||
śivā bhavānī rudrāṇī śaṅkarārdha-śarīriṇī |
airāvata gajārūḍhā vajra-hastā vara-pradā || 14 ||
nityā sakala-kalyāṇī sarvaiśvarya-pradāyinī |
dākṣāyaṇī padma-hastā bhāratī sarva maṅgalā || 15 ||
kalyāṇī jananī durgā sarva durga vināśinī |
indrākṣī sarva bhūteśī sarva rūpā manonmanī || 16 ||

oṁ hrīṁ śrīṁ indrākṣyai namaḥ, oṁ namo bhagavati indrākṣi, sarvajana-sammohini | kālarātri nārasiṁhi sarva śatru saṁhāriṇi | anale abhaye ajite aparājite mahā-siṁha-vāhini | mahiṣāsura mardini hana hana, mardaya mardaya, māraya māraya, śoṣaya śoṣaya, dāhaya dāhaya, mahā-grahān saṁhara saṁhara | yakṣa-graha rākṣasa-graha-skandha-graha vināyaka-graha bāla-graha kumāra-graha bhūta-graha preta-graha-

piśāca-grahādīn mardaya mardaya | bhūta-jvara preta-jvara -piśāca-jvarān saṁhara saṁhara | dhūma-bhūtān san-drāvaya san-drāvaya | śiraś-śūla-kaṭi-śūlāṅga-śūla-pārśva-śūla- pāṇḍu-rogādīn saṁhara saṁhara | ya-ra-la-va-śa-ṣa-sa-ha | sarva grahān tāpaya tāpaya | saṁhara saṁhara | chedaya chedaya, hrāṁ hrīṁ hrūṁ phaṭ svāhā ||

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ tāraṇa nāma agnim āvāhayāmi sthāpayāmi |
oṁ tāraṇa nāma agnaye namaḥ | supratiṣṭho varado bhava ||

Navagraha homam

Sūrya
oṁ bhāskarāya vidmahe | mahā-dyuti-karāya dhīmahi | tanno āditya pracodayāt ||
oṁ ārogya-dāya svāhā | sūryāya idaṁ na mama ||
Candra
oṁ niśā-karāya vidmahe | kalā-nāthāya dhīmahi tannaś-candra pracodayāt ||
oṁ klīṁ hrīṁ aiṁ amṛta karāmṛtaṁ plāvaya plāvaya svāhā | somagrahāya idam ||
Angaraka
oṁ aṅgārakāya vidmahe | bhūmi-putrāya dhīmahi | tanna kuja pracodayāt ||
oṁ aiṁ hrāṁ hrīṁ sarva duṣṭān-nāśaya nāśaya svāhā | kuja grahāya idam ||
Budha
oṁ saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha pracodayāt ||
oṁ hrīṁ śrīṁ saumya sarvān kāmān pūraya svāhā | budha grahāya idaṁ na mama ||
Guru
oṁ surācāryāya vidmahe | sura-śreṣṭhāya dhīmahi | tanno guru pracodayāt ||
oṁ aiṁ oṁ sura-guro abhīṣṭaṁ yaccha svāhā | guru grahāya idaṁ na mama ||
Śukra
oṁ bhārgavāya vidmahe | bhṛgu-sutāya dhīmahi | tannaś-śukra pracodayāt ||
oṁ śāṁ śīṁ śūṁ śaiṁ śāuṁ śaḥ śukrāya svāhā | śukra grahāya idaṁ na mama ||
Sani
oṁ paṅgu-pādāya vidmahe | kāka-dhvajāya dhīmahi | tannaś-śanaiścara pracodayāt ||
oṁ hrāṁ hrīṁ hrīṁ hrīṁ sarva śatrūn vidrāvaya vidrāvaya mārtaṇḍa sūnave namaḥ - śanaiścarāya svāhā | śani grahāya idaṁ na mama |
Rāhu
oṁ nāga-rūpāya vidmahe | siṁhi-putrāya dhīmahi | tanno rāhu pracodayāt ||
oṁ rāṁ hrauṁ hraiṁ hrīṁ soma śatroḥ śatrūn vidhvaṁsaya vidhvaṁsaya rāhave namaḥ | rāhave svāhā | rāhave idaṁ na mama ||
Ketu
oṁ citra-varṇāya vidmahe | citra-guptāya dhīmahi | tanno ketu pracodayāt ||
oṁ krūṁ hrūṁ kraiṁ ketave svāhā | ketave idaṁ na mama ||

1. viṣṇu — *samit*

vanamāli gadī śārṅgī śaṅkhī cakrī ca nandakī ।
śrimān nārāyaṇo viṣṇor vāsudevo'bhirakṣatu ॥
oṁ viṣṇave namas svāhā ॥

2. brahmā — *anna*

namo vidruma raktāṅga pāṇi pallava śobhine ।
śaraṇaṁ tvāṁ prapanno'smi trāhi māṁ bhava saṁsṛte ॥
oṁ brahmaṇe namas svāhā ॥

3. rudra — *ājya*

vajra śakti dharam caiva pāśāṅkuśa dharam tathā ।
gaṇṭā śūla dharam nityam rakṣatu tridaśeśwara ॥
oṁ rudrāya namas svāhā ॥

4. trayambaka — *til*

tryambakam yajāmahe sugandhiṁ puṣṭi vardhanam ।
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt svāhā ॥

5. āyuṣya stotra — *dūrva*

yad āyuṣam ciraṁ devās sapta kalyānta jīviṣu ।
dadus tenāyuṣā yuktā jīvema śaradaś śatam svāhā ॥ 1 ॥

dīrghā nāgā nagā nadyo'nantās saptārṇavā diśaḥ ।
anantenāyuṣā tena jīvema śaradaś śatam svāhā ॥ 2 ॥

satyāni pañca-bhūtāni vināśa rahitāni ca ।
avināśyāyuṣā tadvaj jīvema śaradaś śatam svāhā ॥ 3 ॥

āyuṣyaṁ varcasyaguṁ rāyas poṣaṁ audbhidam ।
idaṁ hiraṇyaṁ varcasva jaitrāya viśatā dumāṁ svāhā ॥ 4 ॥

yadā badhnan dākṣāyaṇā hiraṇyaguṁ śatānkāya sumanasyamānāḥ ।
tan ma ābadhnāmi śata śāradāya yuṣmān jaradaṣtir yathā san svāhā ॥

- uttarangam

Mahad-āśirvādam

śrī mahadbhyo namaḥ !
svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu ॥ 1 ॥
Reverend sirs! With your blessing may all the mantras that have been recited yield their stated rewards.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 2 ॥
Reverend sirs! With your blessing may this moment be considered as most auspicious..

tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 3 ॥

Reverend sirs! With your blessing in spite of the ascendant sign, mall the Planets be well disposed.

ye ye grahāḥ śubhetara-sthāneṣu sthitāḥ teṣāṁ grahāṇām śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 4 ॥

May all those planets situated in inauspicious houses yield the rewards of their positive states.

ye ye grahāḥ śubha-sthāneṣu sthitāḥ teṣāṁ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 5 ||

May all those planets situated in auspicious houses yield the greatest rewards of the eleventh house position.

asyā kumāryā śāstrokta dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu || 6 ||

May this girl obtain the longevity that is mentioned in the scriptures.

asyā kumāryā kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 7 ||

May this girl always enjoy increase of wellbeing, security, steadfastness, courage, energy, vicotory, longevity, health and prosperity.

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 8 ||

May all people be free from disease and suffering, may they all be of good character and prosperous, may all people be compassionate and free from jealousy.

deśo 'yaṁ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 9 ||

May this country be free of troubles. and may everyone attain happiness.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 10 ||

May there always be auspiciousness, always increasing.

ABDA-PŪRTI ĀYUṢYA HOMAM

❖ Perform the usual preliminaries.

Sankalpam — mama kumaryāh/kumārasya abda-pūrtau āyuṣya abhivṛddhyartham āyuṣya homaṁ kariṣye |

❖ In the kalaśe invoke the following:–

gaṇapatim, nakṣatra devatam, markandeyam, vyāsam, rāmam, aśvatthāmam, balim, hanumantam, vibhīṣaṇam, kṛpaḥ, paraśurāmam, prajāpatim, kumudam, kalim, sarasvatim, sāvitrīm, brahman, satim, samjñām, medhām, puṣṭīm, tuṣṭīm, ātmana kula devatam, sūryādi navagraham ||

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ baladā nāma agnim āvāhayāmi sthāpayāmi |
oṁ baladā nāma agnaye namaḥ | supratiṣṭho varado bhava ||

Navagraha homam

Sūrya — oṁ ārogyadāya svāhā | sūryāya idaṁ na mama ||
Candra — oṁ klīṁ hrīṁ aiṁ amṛta karāmṛtaṁ plāvaya plāvaya svāhā | somagrahāya idam ||
Angaraka — oṁ aiṁ hrāṁ hrīṁ sarva duṣṭān-nāśaya nāśaya svāhā | kuja grahāya idam ||
Budha — oṁ hrīṁ śrīṁ saumya sarvān kāmān pūraya svāhā | budha grahāya idaṁ na mama ||
Guru — oṁ aiṁ oṁ sura-guro abhīṣṭaṁ yaccha svāhā | guru grahāya idaṁ na mama ||
Śukra — oṁ śāṁ śīṁ śūṁ śaiṁ śāuṁ śaḥ śukrāya svāhā | śukra grahāya idaṁ na mama ||
Sani — oṁ hrāṁ hrīṁ hrīṁ hrīṁ sarva śatrūn vidrāvaya vidrāvaya mārttaṇḍa sūnave namaḥ - śanaiścarāya svāhā | śani grahāya idaṁ na mama |
Rāhu — oṁ rāṁ hrauṁ hraiṁ hrīṁ soma śatroḥ śatrūn vidhvaṁsaya vidhvaṁsaya rāhave namaḥ | rāhave svāhā | rāhave idaṁ na mama ||
Ketu — oṁ krūṁ hrūṁ kraiṁ ketave svāhā | ketave idaṁ na mama ||

āyuṣya homa

ciranjivi śrīyā yutasya sarvadā mārkaṇḍeya namastestu sapta kalpānta jīvana ayur arogya siddhyartham prasīda bhagavān munaiḥ svāhā ||

ciranjivi yathā tvāntu muninām pravara dvijaḥ |
kuruṣva muniśārdūla tathā mām āyuḥ jīvanam svāhā || 1 ||

mārkaṇḍeya mahābhāga sapta kalpānta jivanā |
ayur arogya siddhyartham prasida bhagavan mune svāhā || 2 ||

brahma-sūtrojvala bhujo rājat kṛṣṇājin-āsanaḥ |
aśvatthāmā cirañjīvo dīrgham āyuḥ dadātu te svāhā || 3 ||

baliḥ pātāḷa-nilayo dhanurbāṇa dharo'suraḥ |
viṣṇu pādākita śorāḥ dīrgham āyuḥ dadātu te svāhā || 4 ||

vyāsas sarva purāṇānāṁ vaktā munivareḍitaḥ |
jaṭilas sarva śāstrajño dīrgham āyuḥ dadātu te svāhā || 5 ||

hanumān rāma-pādābja saṅgovarṇi varaś-śuciḥ |
oṣadhyaga samāhartā dīrgham āyuḥ dadātu te svāhā || 6 ||

vibhīṣaṇo dharma-paro rāmārcana parāyaṇaḥ |
jitendriyaś ciranjīvī dīrgham āyuḥ dadātu te svāhā || 7 ||

kṛpaḥ kṛpā payorāśiḥ tapasvī sarva veda-vit |
pāṇḍavaiḥ pūjanīyātmā dīrgham āyuḥ dadātu te svāhā || 8 ||

paraśū jvala-hastābjaḥ caṇḍa kodaṇḍa maṇḍitaḥ |
dadāt ciranjīvitvam prasannātmā bhṛgūd-vaha svāhā || 9 ||

- ❖ offer oblation with the names of the invoked deities.

oṁ gaṇapataye svāhā | aśvatthāmāya svāhā | bali-mahāvrāua svāhā | vyāsāya svāhā | hanumāte svāhā | vibhīṣaṇāya svāhā | kṛpaya svāhā | paraśurāmāya svāhā | markandeyāya svāhā | rāmāya svāhā | prajāpataye svāhā | kumudāya svāhā | kalaye svāhā | sarasvatyai svāhā | sāvitrtau svāhā | brahmane svāhā | satyai svāhā | samjñāyai svāhā | medhāyai svāhā | puṣṭyai svāhā | tuṣṭyai svāhā | ātmana kula devatāya svāhā ||

Nakṣatra and nakṣatra adhidevata ||

- ❖ offer naivedya
- ❖ dress child in new clothes - aśīrvādam

prāśana sloka

na dugdham gūḍa samyuktam jvaladam amitam vayaḥ |
mārkaṇḍeyāt varam labdhvāpi āyuḥ abhivṛddhaye ||

āyuṣya ślokas

yad āyuṣam ciraṁ devās sapta kalyānta jīviṣu |
dadus tenāyuṣā yuktā jīvema śaradaś śatam || 1 ||
dīrghā nāgā nagā nadyo'nantās saptārṇavā diśaḥ |
anantenāyuṣā tena jīvema śaradaś śatam || 2 ||
satyāni pañca-bhūtāni vināśa rahitāni ca |
avināśyāyuṣā tadvaj jīvema śaradaś śatam || 3 ||
āyuṣyaṁ varcasyaguṁ rāyas poṣaṁ audbhidam |
idaguṁ hiraṇyaṁ varcasva jaitrāya viśatā dumāṁ || 4 ||
yadā badhnan dākṣāyaṇā hiraṇyaguṁ śatānkāya sumanasyamānāḥ |

tan ma ābadhnāmi śata śāradāya yuṣmān jaradaṣtir yathā san || 5 ||

abhisheka

vāsudevo jagannāthas tathā saṅkarṣaṇo vibhuḥ |
pradyumnaś cāniruddhaś ca bhavantu vijayāya te ||

Śānti Pāṭhaḥ

oṁ dyauś śāntir antarikṣaguṁ śāntiḥ prthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi || oṁ śāntiś śāntiś śāntiḥ ||

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.

viśvatah kratavo bhadrā āyantvāno vṛdhe yathā |
dive dive rakṣitāra āsan devā hi nityaśaḥ || 1 ||
ṛjūyatāṁ nau devānāṁ dhīrbhadrā durnivartatām |
upasedima sakhyaṁ cāyur devāḥ pratirantu naḥ || 2 ||
bhaga mitrāryamā dakṣādīn vayaṁ humahe'śvinau |
pūrvayāni vidāraṇī subhagāno mayas karat || 3 ||
vāto mayo bhūrno vātu pṛthivī mātā pitā ca dyauḥ |
tad grācāṇa soma suto'śvinau śṛṇutaṁ yuvām || 4 ||
dhiyaṁ jinvaṇ tam īśānaṁ jagatas tasthuṣaḥ patim |
vedasā rakṣitā pūṣāno vṛdhe hūmahe'vase || 5 ||
indro vṛddhaśravās tārkṣyo 'riṣṭanemir bṛhaspatiḥ |
dadhātu svasti naḥ pūṣā viśvadevāśca svasti naḥ || 6 ||
maruta pūṣadaśvāśca yajñeṣu śubhadāśca naḥ |
agni jihvā sūrya netrā viśvedevā ihā gaman || 7 ||
śṛṇuyām sthirair aṅgair bhadraṁ karṇaiśca dṛṣṭibhiḥ |
bhadraṁ paśyema yad deva hitam āyur vyaśemahi || 8 ||
śataṁ devānaḥ śarado deyāsur jarasaṁ yadā |
syuḥ putrāḥ pitaro yatra tatrā sugacchatāṁ hi naḥ || 9 ||
dyaur antarikṣaṁ aditiḥ pitā mātā sa ātmajaḥ |
viśvedevā pañca-janā jātaṁ yajjanitaṁ tathā || 10 ||
viśvāni deva savitur duritāni parā suva |
subhaktyā praṇatānāṁ tu yad bhadraṁ tanna āsuva || 11 ||

Mahad-āśirvādam

śrī mahabhyo namaḥ !
svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu || 1 ||

Reverend sirs! With your blessing may all the mantras that have been recited yield their stated rewards.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu || 2 ||

Reverend sirs! With your blessing may this moment be considered as most auspicious..

tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu || 3 ||

Reverend sirs! With your blessing in spite of the ascendant sign, mall the Planets be well disposed.

ye ye grahāḥ śubhetara-sthāneṣu sthitāḥ teṣāṁ grahāṇām śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 4 ||

May all those planets situated in inauspicious houses yield the rewards of their positive states.

ye ye grahāḥ śubha-sthāneṣu sthitāḥ teṣāṁ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 5 ||

May all those planets situated in auspicious houses yield the greatest rewards of the eleventh house position.

asyā kumāryā /asya kumārasya śāstrokta dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu || 6 ||

May this boy/ girl obtain the longevity that is mentioned in the scriptures.

asyā kumāryā /asya kumārasya kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 7 ||

May this boy/girl always enjoy increase of wellbeing, security, steadfastness, courage, energy, vicotory, longevity, health and prosperity.

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 8 ||

May all people be free from disease and suffering, may they all be of good character and prosperous, may all people be compassionate and free from jealousy.

deśo 'yaṁ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 9 ||

May this country be free of troubles. and may everyone attain happiness.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 10 ||

May there always be auspiciousness, always increasing.

Aśīrvādam for an ill person

śrīman/śrīmati ……………. sarva vidha roga nivāranārtham |
āyur ārogya dirghāyūr abhivṛdhyartham
samasta roga vihīna susvāsthya prāptyartham |
bhagavan srī mahā deva āśirvadāḥ prāptir astu ||
bhagavatī srī mahā devyaiḥ āśirvadāḥ prāptir astu ||

ṢAṢṬHĪ MAHOTSAVA VIDHIḤ
Birthday anniversary

Ṣaṣṭhi (Six) refers to 2 hands 2 feet, torso and head — the force that supports these 6 body parts is called ṣaṣṭhi devī she is the wife of Skanda also known as Devasenā.
She is invoked to promote the health and vitality of the body and to ensure a long and healthy life on every birthday.

Pūrvāṅgam

saṅkalpam — hariḥ oṁ tatsat | .... asya arbhakasya akhila upadrava nivāraṇārtham tathā bālakasya āyur ārogya abhivṛddhyartham sarvā bādhā nivṛtti hetave, pradyumna skandayoḥ pūjana pūrvakam ṣaṣṭhi devyāśca yathā labdhopacāraiḥ pūjanam kariṣye ||

Dhyānam

dvibhujāṁ hema gaurāṅgīṁ ratnālaṅkāra bhūṣitām |
varadābhaya hastāñca śaraccandra nibhānanām ||
pīta vstra parīdhānāṁ pīnonnata payo-dharām |
padma patra visālākṣīṁ sarva putraika mātaram ||
aṅkāpita sutāṁ ṣaṣṭhim ambujasthāṁ aham bhaje |
oṁ āyāhi varade devī mahā ṣaṣṭīti viśrute |
dhātrī rūpeṇa me putram ṣaṣṭhi jāgara vāsare ||
oṁ ṣaṣṭhi devī ihāgaccha ihā tiṣṭha varado bhava ||

oṁ sādhidaivata sa-pratyadhi daivata vināyakādi pañcaka sahita navagrahāḥ, daśa dikpālāḥ ihā gacchata iha tiṣṭhata |

kārtikeyaṁ

oṁ kārtikeya mahābhāga gaurī hṛdayānandana |
kumāraṁ rakṣa me putraṁ śūla hasta namo'stu te ||

vāsudeva

oṁ vāsudeva namastubhyaṁ śaṅkha-cakra gadādhara |
kumāraṁ rakṣa bhītibhyaḥ śāntiṁ kuru namo'stu te ||
oṁ trailokya pūjitaḥ śrīmān daitya cakra vimardana |
śāntiṁ kuru gadāpāṇe nārāyaṇa namo'stu te ||

Upacārāḥ

sandhyā rāga nibhaṁ raktam āsanaṁ suvarṇa nirmitam |
gṛhāṇa sumukhi bhūtvā rakṣa bālāñca mātṛkam ||
oṁ ṣaṣṭhī devyai namaḥ āsanam samarpayāmi |

gaṅgā-jalam samānītam suvarṇa kalaśe sthitam |
pādyaṁ gṛhāṇa me devi rakṣa bālāñca mātṛkam ||
oṁ ṣaṣṭhī devyai namaḥ pādyam samarpayāmi |

akṣata puṣpa gandhāḍhyam arghyārthaṁ nirmalaṁ payaḥ |
gṛhāṇa pāhi me putraṁ mātṛkāṁ bhaya-hāriṇi ||

oṁ ṣaṣṭhī devyai namaḥ arghyam samarpayāmi |

gṛhāṇācamanīyantu karpūrai lādi vāsitam |
savālaṁ mātṛkāṁ pāhi jagan mātar namo'stu te ||

oṁ ṣaṣṭhī devyai namaḥ ācamanīyam samarpayāmi |

pañcāmṛta gṛhāṇedaṁ payo dadhi ghṛtaṁ madhu |
śarkarā sahitam devī pāhi bālaṁ samātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ pañcāmṛtaṁ samarpayāmi |

dukūlādi yutaṁ devī nānā ratnair vibhūṣitam |
paridhastvā'malaṁ vastraṁ rakṣa me'patya sūtike ||

oṁ ṣaṣṭhī devyai namaḥ vastram samarpayāmi |

svarṇa sūtramayaṁ divyaṁ brahmaṇā nirmitaṁ purā |
upavītaṁ mayā dattaṁ gṛhāṇa jagadambike ||

oṁ ṣaṣṭhī devyai namaḥ upavītaṁ samarpayāmi |

hāra kaṅkaṇa keyūra mekhalā kuṇḍalāni ca |
gṛhāṇa kālirātri tvaṁ rakṣa bālāñca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ alankāraṁ samarpayāmi |

karpūrāguru kastūrī kaṅkolādi samanvitam |
candanam svīkuru tvam me rakṣa bālāñca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ candanaṁ samarpayāmi |

sumālyāni sugandhīni mālatyādīni cāmbike |
gṛhāṇa varade devī rakṣa bālañca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ puṣpam samarpayāmi |

oṁ devyai namaḥ | maha devyai | siddhyai | śāntyai | śubhāyai | ṣaṣṭhi devyai | varadāyai | putra-dāyai | dhana-dāyai | sukhadāyai | mokṣa-dāyai | ṣaṣṭha svarūpāyai | mayāyai | siddha yoginyai | sārāyai | śāradāyai | para devyai | bālāriṣṭyai | kalyānadāyai | kalyānyai | phaladāyai | deva rakṣana kārinyai | śuddha sattva svarūpāyai | hiṁsa krodha varjitāyai | ṣaṣṭhi devyai namo namaḥ ||

vanaspaty-udbhavaṁ dhūpaṁ divyaṁ svīkuru devi me |
prasīda sumukhī bhūtvā rakṣa bālāñca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ dhūpaṁ samarpayāmi |

ājya varti kṛtam devi jyotiṣāṁ jyoti ṣan tathā |
jīvantike gṛhāṇemaṁ rakṣa bālañca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ dīpaṁ darśayāmi |

naivedyaṁ lehyapeyādi ṣaḍ-rasaiśca samanvitam |
bhukṣva devi guṇair yuktā rakṣa bālāñca mātṛkam ||

oṁ ṣaṣṭhī devyai namaḥ naivedyam samarpayāmi |

nāgavalli-dalaṁ ramyaṁ pūgi-phala samanvitam |
bhadre gṛhāṇa tāmbūlaṁ rakṣa bālāñca mātṛkam ||
oṁ ṣaṣṭhī devyai namaḥ tāmbūlam samarpayāmi |

kadalī garbha saṁbhūtaṁ karpūrañca pradīpitam |
ārātikam ahaṁ kurve rakṣa bālāñca mātṛkam ||
oṁ ṣaṣṭhī devyai namaḥ karpūra ārati sandarśayāmi |

nānā sugandha puṣpāṇi yathā kālodbhavāni ca |
puṣpāñjaliṁ gṛhāṇemaṁ rakṣa bālāñca mātṛkam ||
oṁ ṣaṣṭhī devyai namaḥ puṣpāñjaliṁ samarpayāmi |

gauryāḥ putro yathā skandaḥ śiśuh saṁraksitas tvayā |
yathā māmāpyayaṁ bālo rakṣyatāṁ ṣaṣṭhike namaḥ ||
oṁ ṣaṣṭhī devyai namaḥ namaskāram samarpayāmi |

Prārthana

jaya devī jagan-mātar jagad-ānanda kāriṇī |
prasīda mama kalyāṇi ṣaṣṭhi devi namo'stute ||

dhātrī tvam kārtikeyasya ṣaṣṭhi ṣaṣṭhīti viśrutā |
dīrghāyuṣṭvañca nairujyaṁ kuruṣva mama bālake ||

jananī sarva bhūtānāṁ sarva vighna bhayaṅkarī |
nārāyaṇa svarūpeṇa mat putraṁ rakṣa sarvataḥ ||

śaktis tvaṁ sarva devānāṁ lokānāṁ hita kāriṇī |
tvam imaṁ rakṣa putraṁ ṣaṣṭhi devi namo'stu te ||

bhūta daitya piśācebhyo ḍākinībhyo'pi saṅkaṭāt |
sutaṁ me 'dya śubhaṁ dattvā rakṣa devo namo'stu te ||

ṣaṣṭhi devi mahābhāge bhaktānām abhaya prade |
varade tvat prasādena cirañjīvatu bālakaḥ ||

- puṣpāñjali
- āśirvādam
- ācārya saṁbhāvana

UGRA-RATHA ŚĀNTIḤ PRAYOGAḤ

- Should be done in the 59 to 60th year, in the month and under the birth nakṣatre.
- Perform the usual preliminaries.
- Ganeśa pūjā
- Make a square sthaṇḍila
- To the South-east place an icon of mṛtyu on kalaśa and offer pūjā.

Saṅkalpaḥ - hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāviṁśatīttame kali yuge prathama pāde jāmbu-dvīpe meroḥ dakṣiṇa dig-bhāge hiraṇmaya varṣe hiraṇmaya deśe astrāya dvīpe sydney mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye manmatha nāma saṁvatsare uttar ayane ghrīṣma ṛtau māsottame magha māse kṛṣṇa pakṣe saptamyām śubha tithau maṅgala vāsara yuktāyāṁ anurādha nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa visiṣṭhāyām asyām śubha tithau..

_______ gotra - _______ _______ _______ pravaropetaḥ, _______ rāśau _______ nakṣatra jātāsya, _______ nāma aham, mama janmanaḥ sakāśāt ṣaṣṭitama vārṣa prāptyā, bhaviṣyatvena sūcitānāṁ apa-mṛtyu duḥsvapna darśana mitrādi viyogaḥ, graha pīḍā rāja-bhaya vividha roga, chāyā vikṛti sphuṭa-nakṣatra dhruvādya darśana, yakṣa rākṣo bhūta preta piśācādi, vividha darśanānāṁ anyeṣāṁ ca mahot pātānāṁ, ariṣṭa rūpāṇāṁ, sadyaḥ parihāra pūrvakaṁ, sarvāriṣṭa vināśa dīrghāyur ārogya sarva saṁpad bhavana dvārā, śrī lakṣmī nārāyaṇa prītyarthaṁ sa-graha makhāṁ śaunakokta prakāreṇa ugra ratha śāntim purohita dvāreṇa kārayiṣye ||

- Perform puṇyāha vācanam and svasti vācanam
- Invoke mṛtyuñjaya and offer 16 upacāras.

Mṛtyuñjaya Dhyānam #1

candrārkāgni vilocanam smita-mukham, padma-dvayanta sthitam,
mudra pāśa mṛgākṣa-sūtra vilasat pāṇim himām suprabhām,
koṭīndu prakalat sudhā pluta tanum hārāti bhūṣojvalam,
kāntam viśva vimohanam paśupatim mṛtyuñjayam bhāvayet.

I meditate on that victor over death, who has moon, sun and fire as eyes,
Who has a smiling face, and sits on two lotus flowers,
Whose hands radiate with the noose, the deer and the garland of rudraksha,
Who has the pleasant brilliance of snow and a body drenched by nectar,
From billions of moons, and who is adorned with several garlands,
Who is so handsome, as to attract the entire world, and who is the lord of all beings.

Mṛtyuñjaya dhyānam #2

dhyāyen mṛtyuñjayaṁ sāmbaṁ nīla-kaṇṭhaṁ catur-bhujam |
candra koṭi pratīkāśaṁ pūrṇa candra nibhānanam || 1 ||
bimbā-dharaṁ viśālākṣaṁ candrālaṅkṛta mastakam |
akṣa-mālāmbaradharaṁ varadaṁ cābhaya-pradam || 2 ||
mahārha kuṇḍalābhūṣaṁ hārālaṅkṛta vakṣasam |
bhasmoddhūlita sarvāṅgaṁ phāla netra-virājitam || 3 ||
vyāghra carma parīdhānaṁ vyāla yajñopavītinam |
pārvatyā sahitaṁ devaṁ sarvābhīṣṭa vara-pradam || 4 ||
oṁ bhuḥ mṛtyuñjayaṁ āvāhayāmi |
oṁ bhuvaḥ mṛtyuñjayaṁ āvāhayāmi |
oguṁ suvaḥ mṛtyuñjayaṁ āvāhayāmi |
asmin kumbhe mṛtyuñjayaṁ dhyāyāmi āvāhayāmi |

oṁ mṛtyuñjayāya namaḥ āsanam samarpayāmi | etc. etc.

mrityunjaya aṣṭottara śata-nāmāvali

oṁ bhagavate namaḥ | sadā-śivāya | sakala tattvātmakāya | sarva mantra rūpāya | sarva yantrādhiṣṭhitāya | tantra svarūpāya | tattva vidūrāya | brahma rudrā-vatāriṇe | nīla-kaṇṭhāya | pārvatī-priyāya || 10 || saumya sūryāgni locanāya | bhasmodhūlita vigrahāya | mahā-maṇi makuṭa dhāraṇāya | māṇikya bhūṣaṇāya | sṛṣṭi-sthiti pralaya-kāla raudrāvatārāya | dakṣādhvara dhvaṁsakāya | mahā-kāla bhedakāya | mūlādhāraika nilayāya | tattvā-tītāya | gangā-dharāya || 20 || sarva devādhi devāya | vedānta-sārāya | tri-varga-sādhanāya | aneka-koṭi brahmāṇḍa nāyakāya | anantādi nāga-kula bhūṣaṇāya | praṇava-svarūpāya | cid-ākāśāya | ākāśādi svarūpāya | graha nakṣatra māline | sakalāya || 30 || kalaṅka rahitāya | sakala lokaika kartre | sakala lokaika saṁhartre | sakala nigama guhyāya | sakala vedānta pāragāya | sakala lokaika vara-pradāya | sakala lokaika śaṅkarāya | śaśānka śekharāya | śāśvata nijāvāsāya | nirābhāsāya || 40 || nirāmayāya | nir-lobhāya | nir-mohāya | nir-madāya | niś-cintāya | nir-ahaṅkārāya | nir-ākulāya | niś-kalaṅkāya | nir-guṇāya | niś-kāmāya || 50 || nir-upaplavāya | nir-avadyāya | nir-antarāya | niś-kāraṇāya | nir-āntakāya | niś-prapañcanāya | niḥ-saṅgāya | nir-dvandvāya | nir-ādhārāya | nirogāya || 60 || niś-krodhāya | nir-gamāya | nir-bhayāya | nir-vikalpāya | nir-bhedāya | niś-kriyāya | nistulāya | nis-samśayāya | nir-añjanāya | nirūpa vibhavāya || 70 || nitya śuddha buddha pari-pūrṇāya | nityāya | śuddhāya | buddhāya | pari-pūrṇāya | sacchidānandāya | adṛśyāya | parama-śānta svarūpāya | tejo-rūpāya | tejo-mayāya || 80 || mahā-raudrāya | bhadrāvatārāya | mahā-bhairavāya | kalpāntakāya | kapāla-mālā-dharāya | khaṭvāngāya | khaḍga pāśāṅkuśa dharāya | ḍamaru triśūla cāpa dharāya | bāṇa gadā śakti bindi-pāla dharāya | tomara musala mudgara dharāya || 90 || paṭṭiśa paraśu parigha dharāya | bhuśuṇḍī śataghnī cakrādyāyudha dharāya | bhīṣaṇa-kara sahasra mukhāya | vikaṭāṭṭa-hāsa visphāritāya | brahmāṇḍa manḍalāya | nāgendra-hārāya |

nāgendra-valayāya । nāgendra-carma-dharāya । tryambakāya । tripurāntakāya ॥ 100 ॥
virūpākṣāya । viśveśvarāya । viśva-rūpāya । viśvato-mukhāya । mṛtyuñjayāya ॥
iti mrityunjaya aṣṭottara śatanāmāvali sampūrṇam

oṁ tryambakāya vidmahe । pusṭi-dāya ca dhīmahi । tanno mṛtyuñjaya pracodayāt ॥

mṛtyuñjaya namaste'stu namaste vṛṣa-vāhana ।
śamayogra rathotpannaṁ bhayaṁ me phāla locana ॥

mahā-mṛtyuñjaya kavacam

viniyogaḥ

asya śrī mahā-mṛtyuñjaya kavacasya śrībhairava ṛṣiḥ, gāyatrī chandaḥ, śrī mahā-mṛtyuñjayo mahā-rudro devatā, oṁ bījaṁ, jūṁ śaktiḥ, saḥ kīlakaṁ, haumiti tatvaṁ, catur varga sādhane mṛtyuñjaya kavaca pāṭhe viniyogaḥ ।

candra maṇḍala madhyasthaṁ rudraṁ bhāle vicintya tam ।
tatrasthaṁ cintayet sādhyaṁ mṛtyuṁ prāpto'pi jīvati ॥ 1 ॥
oṁ jūṁ saḥ hauṁ śiraḥ pātu devo mṛtyuñjayo tava ।
oṁ śrīṁ śivo lalāṭaṁ te oṁ hauṁ bhruvau sadā-śivaḥ ॥ 2 ॥
nīla-kaṇṭho'vatān-netre kapardī te'vatācchrutī ।
trilocano'vatād gaṇḍau nāsāṁ te tripurāntakaḥ ॥ 3 ॥
mukhaṁ pīyūṣa ghaṭa bhṛd oṣṭhau te kṛttikāmbaraḥ ।
hanuṁ te hāṭa keśano mukhaṁ baṭuka bhairavaḥ ॥ 4 ॥
kandharāṁ kāla-mathano galaṁ gaṇa-priyo'vatu ।
skandhau skanda-pitā pātu hastau te giriśo'vatu ॥ 5 ॥
nakhān te girijā-nāthaḥ pāyād-aṅguli saṁyutān ।
stanau tārā-patiḥ pātu vakṣaḥ paśupatir-tava ॥ 6 ॥
kukṣiṁ kubera-varadaḥ pārśvau te māra-śāsanaḥ ।
śarvaḥ pātu tathā nābhiṁ śūlī pṛṣṭhaṁ tavāvatu ॥ 7 ॥
śiśnaṁ te śaṅkaraḥ pātu guhyaṁ guhyaka-vallabhaḥ ।
kaṭiṁ kālāntakaḥ pāyād-ūrū te'ndhaka ghātakaḥ ॥ 8 ॥
jāga-rūko'vatāj-jānū jaṅghe te kāla-bhairavaḥ ।
gulpho pāyāj-jaṭādhārī pādau mṛtyuñjayo'vatu ॥ 9 ॥
pādādi mūrdha paryantam aghoraḥ pātu te sadā ।
śirasaḥ pāda-paryantaṁ sadyojāto tavāvatu ॥ 10 ॥
rakṣā-hīnaṁ nāma-hīnaṁ vapuḥ pātv-amṛteśvaraḥ ।
pūrve bala-vikaraṇo dakṣiṇe kāla-śāsanaḥ ॥ 11 ॥
paścime pārvatī-nātho hyuttare tvāṁ manon-manaḥ ।
aiśānyām-īśvaraḥ pāyād-āgneyyām-agni-locanaḥ ॥ 12 ॥
nairṛtyāṁ śambhur avyān tvāṁ vāyavyāṁ vāyu-vāhanaḥ ।
urdhve bala-pramathanaḥ pātāle parameśvaraḥ ॥ 13 ॥
daśa-dikṣu sadā pātu mahā-mṛtyuñjayaśca tvām ।
raṇe rāja-kule dyūte viṣame prāṇa-saṁśaye ॥ 14 ॥
pāyād oṁ jūṁ mahā-rudro deva-devo daśākṣaraḥ ।

prabhāte pātu tvāṁ brahmā madhyāhne bhairavo'vatu || 15 ||
sāyaṁ sarveśvaraḥ pātu niśāyāṁ nitya-cetanaḥ |
ardha-rātre mahā-devo niśānte tvāṁ maho-mayaḥ || 16 ||
sarvadā sarvataḥ pātu oṁ jūṁ saḥ hauṁ mṛtyuñjayaḥ |
itīdaṁ kavacaṁ puṇyaṁ triṣu lokeṣu durlabham || 17 ||

phalaśruti

sarva mantra mayaṁ guhyaṁ sarva tantreṣu gopitam |
puṇyaṁ puṇya pradaṁ divyaṁ deva devādhi daivatam || 18 ||
ya idaṁ ca paṭhen mantrī kavacaṁ vārcayet tataḥ |
tasya haste mahā-devi tryambakas yāṣṭa siddhayaḥ || 19 ||
raṇe dhṛtvā caredyuddhaṁ hatvā śatrūñjayaṁ labhet |
jayaṁ kṛtvā gṛhaṁ devi samprāpsyati sukhī punaḥ || 20 ||
mahā-bhaye mahā-roge mahā-mārībhaye tathā |
durbhikṣe śatrusa.nhāre paṭhet kavacamādarāt || 21 ||
sarva tat praśamaṁ yāti mṛtyuñjayaprasādataḥ |
dhanaṁ putrān sukhaṁ lakṣmīmārogyaṁ sarva sampadaḥ || 22 ||
prāpnoti sādhakaḥ sadyo devi satyaṁ na saṁśayaḥ itīdaṁ kavacaṁ puṇyaṁ mahā-mṛtyuñjayasya tu |
gopyaṁ siddhipradaṁ guhyaṁ gopanīyaṁ svayonivat || 23 ||
|| iti śrī rudra yāmale tantre śrīdevī rahasye mṛtyuñjaya kavacaṁ sampūrṇam ||

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ baladā nāma agnim āvāhayāmi sthāpayāmi |
oṁ baladā nāma agnaye namaḥ | supratiṣṭho varado bhava ||

❖ offer caru with mahā-mrityuñjaya yāmala mantra:–

oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ |
oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ hauṁ haiṁ hāṁ |
oṁ mṛtyuñjayāya namaś-śivāya huṁ phaṭ svāhā || 1 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, candra-śekharāya jaṭā makuṭa dhāraṇāya, amṛta kalaśa-hastāya, amṛteśvarāya sarvātma-rakṣakāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ juṁ pālaya pālaya, mahā-mṛtyuñjayāya sarva rogāriṣṭaṁ nivāraya nivāraya, āyur-abhivṛddhiṁ kuru kuru ātmānaṁ rakṣa rakṣa, mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 2 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, pārvatī manoharāya, amṛta svarūpāya kālāntakāya karuṇākarāya gaṅgā-dharāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ juṁ pālaya pālaya | mahā-mṛtyuñjayāya sarva rogāriṣṭaṁ nivāraya nivāraya, sarva duṣṭa grahopadravaṁ nivāraya nivāraya, ātmānaṁ rakṣa rakṣa, āyur abhivṛddhiṁ kuru kuru, mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 3 ||

oṁ namo bhagavate mahā-mṛtyujayeśvarāya, jaṭā-makuṭa dhāraṇāya, candra-śekharāya, śrī mahā- viṣṇu-vallabhāya, pārvatī manoharāya, pañcākṣara paripūrṇāya, parameśvarāya, bhaktātma paripālanāya, paramānandāya para brahma-parā-parāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ juṁ pālaya pālaya | mahā-mṛtyuñjayāya laṁ laṁ lauṁ indra-dvāraṁ bandhaya bandhaya | ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, sarva rogāriṣṭaṁ nivāraya nivāraya, dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 4 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, kāla kāla saṁhāra rudrāya, vyāghra-carmāmbara-dharāya, kṛṣṇa sarpa yajñopavītāya, aneka koṭi brahma kapālālaṅkṛtāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya | mahā-mṛtyuñjayāya, raṁ raṁ rauṁ agni-dvāraṁ bandhaya bandhaya, ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, sarva rogāriṣṭaṁ nivāraya nivāraya, aroga-dṛḍha-gātra dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 5 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, tri-netrāya kāla kālāntakāya ātma rakṣākarāya, lokeśvarāya amṛta svarūpāya, oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya, mahā-mṛtyuñjayāya haṁ haṁ hauṁ yama-dvāraṁ bandhaya bandhaya, ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, sarva rogāriṣṭaṁ nivāraya nivāraya, mahā-mṛtyu bhayaṁ nivāraya nivāraya, arogya-dṛḍhagātra dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 6 ||

oṁ namo bhagavate mṛtyuñjayeśvarāya, triśūla ḍamaru kapāla mālikā vyāghra carmāmbara-dharāya, paraśu hastāya, śrī nīla-kaṇṭhāya nirañjanāya, kāla kālāntakāya, bhaktātma paripālakāya, amṛteśvarāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ | pālaya pālaya mahā-mṛtyuñjayāya ṣaṁ ṣaṁ ṣauṁ nirṛti-dvāraṁ bandhaya bandhaya | ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya | mahā-mṛtyujayeśvarāya arogya-dṛḍha gātra dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 7 ||

oṁ namo bhagavate mahā-mṛtyujayeśvarāya, mahā-rudrāya sarva loka-rakṣā-karāya, candra-śekharāya kāla kaṇṭhāya ānanda bhuvanāya, amṛtaśvarāya kāla kālāntakāya karuṇā karāya kalyāṇa guṇāya bhaktātma paripālakāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ | pālaya pālaya mahā-mṛtyujayeśvarāya paṁ paṁ pauṁ varuṇa dvāraṁ bandhaya bandhaya, ātmānaṁ rakṣa rakṣa, sarva grahān stambhaya stambhaya | mahā-mṛtyuñjaya mūrtaye rakṣa rakṣa, sarva rogāriṣṭaṁ nivāraya nivāraya |

mahā-mṛtyu bhayaṁ nivāraya nivāraya । mahā-mṛtyuñjayeśvarāya । aroga dṛḍhagātra dīrghāyuṣyaṁ kuru karu ।
oṁ namo bhagavate mṛtyuñjayeśvarāya huṁ phaṭ svāhā ॥

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, gaṅgā-dharāya paraśu-hastāya-pārvatī-manoharāya, bhakta-pari-pālanāya parameśvarāya paramānandāya । oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ । oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya । mahā-mṛtyuñjayāya yaṁ yaṁ yauṁ vāyu dvāraṁ bandhaya bandhaya, ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, mahā-mṛtyuñjaya mūrtaye rakṣa rakṣa, sarva rogāriṣṭaṁ nivāraya nivāraya, mahā-mṛtyujayeśvarāya arogya dṛḍhagātra dīrghāyuṣyaṁ kuru kuru ।
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā ॥ 9 ॥

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, candra-śekharāya uraga-maṇi-bhūṣitāya, śārdūla-carmāmbaradharāya, sarva mṛtyu-harāya pāpa-dhvaṁsanāya ātma-rakṣakāya, oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ । oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya । mahā-mṛtyuñjayāya saṁ saṁ sauṁ kuberadvāraṁ bandhaya bandhaya, ātmānaṁ rakṣaṁ rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, mahā-mṛtyuñjaya-mūrtaye rakṣa rakṣa । sarva rogāriṣṭaṁ nivāraya nivāraya । mahā-mṛtyuñjayeśvarāya arogya-dṛḍhagātra dīrghāyuṣyaṁ kuru kuru ।
oṁ namo bhagavate mahā-mṛtyujayeśvarāya huṁ phaṭ svāhā ॥ 10 ॥

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, sarvātma rakṣākarāya karuṇāmṛta sāgarāya, pārvatī mano-harāya aghora vīra-bhadrāṭṭa hāsāya, kāla rakṣā-karāya acañcala svarūpāya pralaya kālāgni rudrāya, ātmānandāya sarva pāpa-harāya bhakta-pari-pālanāya pañcākṣara svarūpāya, bhakta-vatsalāya paramānandāya । oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ । oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya mahā-mṛtyuñjayāya । śaṁ śaṁ śauṁ īśāna dvāraṁ bandhaya bandhaya, stambhaya stambhaya, śaṁ śaṁ śauṁ īśāna mṛtyuñjaya mūrtaye ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya stambhaya stambhaya । śaṁ śaṁ śau īśāna mṛtyuñjaya mūrtaye rakṣa rakṣa, sarva rogāriṣṭaṁ nivāraya nivāraya, mahā-mṛtyu bhayaṁ nivāraya nivāraya । mahā-mṛtyuñjayeśvarāya arogya dṛḍha-gātra dīrghāyuṣyaṁ kuru karu ।
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā ॥ 11 ॥

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, ākāśa tattva bhuvaneśvarāya amṛtodbhavāya nandi vāhanāya, ākāśa gamana priyāya, gaja carma dhāraṇātha kāla kālāya bhūtātmakāya mahā-devāya bhūta gaṇa sevitāya (ākāśa tattva bhuvan-eśvarāya) oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ । oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya mahā-mṛtyuñjayāya ṭaṁ ṭaṁ ṭauṁ ākāśa-dvāraṁ bandhaya bandhaya ātmānaṁ rakṣa rakṣa sarva grahān-bandhaya bandhaya । stambhaya stambhaya । ṭaṁ ṭaṁ ṭauṁ param-ākāśa-mūrtaye mṛtyuñjayeśvarāya rakṣa rakṣa । sarva rogāriṣṭaṁ nivāraya nivāraya, mahā-mṛtyu-

bhayaṁ nivāraya nivāraya | mahā-mṛtyuñjayeśvarāya aroga-dṛḍha-gātra dīrgh-āyuṣyaṁ kuru kuru |
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 12 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, mahā-rudrāya kālāgni rudra bhuvanāya mahā-pralaya tāṇḍaveśvarāya, apamṛtyu vināśanāya, kāla kāleśvarāya kāla mṛtyu saṁhāraṇāya, aneka koṭi bhūta preta piśāca brahma-rākṣasa yakṣa rākṣasa gaṇa dhvaṁsanāya, ātma rakṣākarāya sarvātma pāpa harāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ pālaya pālaya, mahā-mṛtyuñjayāya kṣaṁ kṣaṁ kṣauṁ antarikṣa-dvāraṁ bandhaya bandhaya, ātmānaṁ rakṣa rakṣa, sarva grahān bandhaya bandhaya, stambhaya stambhaya, kṣaṁ kṣaṁ kṣauṁ cidākāśa mūrtaye mahā-mṛtyuñjayeśvarāya rakṣa rakṣa, sarva rogāriṣṭaṁ nivāraya nivāraya, mahā-mṛtyu bhayaṁ nivāraya nivāraya, mahā-mṛtyuñjayeśvarāya aroga dṛḍha-gātra dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 13 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, sadāśivāya pārvatīparameśvarāya mahā-devāya sakala tatvātma rūpāya śaśāṅka-śekharāya tejo-mayāya sarva sākṣi-bhūtāya pañcākṣarāya paśca-bhūteśvarāya paramānandāya paramāya parāparāya parañjyotiḥ-svarūpāya | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ juṁ pālaya pālaya, mahā-mṛtyuñjayāya haṁ hāṁ hiṁ hīṁ haiṁ hauṁ aṣṭa-mūrtaye mahā-mṛtyuñjaya mūrtaye ātmānaṁ rakṣa rakṣa sarva grahān bandhaya bandhaya stambhaya stambhaya mahā-mṛtyuñjaya mūrtaye rakṣa rakṣa sarva rogāriṣṭaṁ nivāraya nivāraya sarva mṛtyu bhayaṁ nivāraya nivāraya, mahā-mṛtyuñjayeśvarāya aroga dṛḍha gātra dīrghāyuṣyaṁ kuru kuru |
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā || 14 ||

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, lokeśvarāya sarva rakṣā-karāya, candra-śekharāya gaṅgā-dharāya nandi-vāhanāya, amṛta-svarūpāya aneka-koṭi bhūta-gaṇa sevitāya, kāla-bhairava kapāla-bhairava kalpānta-bhairava mahā-bhairavādi aṣṭa-triṁśat koṭi bhairava mūrtaye, kapāla mālā-dhara khaṭvāṅga carma khaḍga-dhara paraśu pāśāṅkuśa ḍamaruka triśūla cāpa bāṇa gadā śakti bhiṇḍi mudgara prāsa parighā śataghnī cakrāyudha bhīṣaṇākāra sahasra mukha daṁṣṭrākarāla-vadana vikaṭāṭṭa-hāsa visphāṭita brahmāṇḍa maṇḍala nāgendra kuṇḍala nāgendra valaya nāgendra hāra nāgendra kaṅkaṇālaṅkṛta mahā-rudrāya mṛtyuñjaya tryambaka tripurāntaka virūpākṣa viśveśvara vṛṣabha-vāhana viśva-rūpa viśvato-mukha sarvato-mukha mahā-mṛtyuñjaya-mūrtaye ātmānaṁ rakṣa rakṣa, mahā-mṛtyu-bhayaṁ nivāraya nivāraya, roga bhayaṁ utsādaya utsādaya, viṣādi sarpa bhayaṁ śamaya śamaya, corān māraya māraya, sarva bhūta preta piśāca brahma rākṣasādi sarvāriṣṭa graha-gaṇān ucchāṭaya ucchāṭaya | mama abhayaṁ kuru kuru | māṁ sañjīvaya sañjīvaya | mṛtyu bhayāt māṁ uddhāraya uddhāraya | śiva kavacena māṁ rakṣa rakṣa | oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ | oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ | pālaya pālaya mahā-

mṛt-kuñjaya mūrtaye ātmānaṁ rakṣa rakṣa ǀ sarva grahān nivāraya nivāraya ǀ mahā-mṛtyu bhayaṁ nivāraya nivāraya ǀ mahā-mṛtyu bhayaṁ nivāraya ǀ sarva rogāriṣṭaṁ nivāraya nivāraya ǀ mahā-mṛtyuñjayeśvarāya aroga dṛḍha gātra dīrghāyuṣyaṁ kuru kuru ǀ
oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā ǁ 15 ǁ

oṁ namo bhagavate mahā-mṛtyuñjayeśvarāya, amṛteśvarāya akhila loka-pālakāya ātma-nāthāya sarva saṅkaṭa nivāraṇāya pārvatī-parameśvarāya ǀ oṁ hāṁ hauṁ naṁ maṁ śiṁ vaṁ yaṁ hauṁ hāṁ ǀ oṁ ślīṁ paṁ śuṁ huṁ juṁ saḥ juṁ saḥ juṁ pālaya pālaya ǀ mahā-mṛtyuñjayeśvarāya, haṁ hāṁ hauṁ juṁ saḥ juṁ saḥ juṁ mṛtyuñjaya-mūrtaye ātmānaṁ rakṣa rakṣa, sarva grahān nivāraya nivāraya ǀ mahā-mṛtyuñjaya-mūrtaye sarva saṅkaṭaṁ nivāraya nivāraya, sarva rogāriṣṭaṁ nivāraya nivāraya ǀ mahā-mṛtyu-bhayaṁ nivāraya nivāraya ǀ mahā-mṛtyuñjaya mūrtaye sarva saṅkaṭaṁ nivāraya nivāraya, sakala duṣṭa graha gaṇopadravaṁ nivāraya nivāraya ǀ aṣṭa mahā-rogaṁ nivāraya nivāraya ǀ sarva rogopadravaṁ nivāraya nivāraya ǀ haiṁ hāṁ haṁ juṁ saḥ juṁ saḥ juṁ mahā-mṛtyuñjaya mūrtaye arogya dṛḍha-gātra dīrghāyuṣyaṁ kuru kuru ǀ dārā-putra-pautra sa-bāndhava-janān rakṣa rakṣa, dhana dhānya kanaka bhūṣaṇa vastu vāhana kṛṣiṁ gṛha grāmarām-ādīn rakṣa rakṣa ǀ sarvatra kriyānukūla jaya-karaṁ kuru kuru, āyur abhivṛddhiṁ kuru kuru ǀ juṁ saḥ ju saḥ juṁ saḥ mahā-mṛtyuñjayeśvarāya huṁ phaṭ svāhā ǁ oṁ ǁ 16 ǁ

Uttarāṅgam

- ❖ place hutashesham on bunch of durva grass.

Śānti Pāṭhaḥ

oṁ dyauś śāntir antarikṣaguṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ ǀ vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi ǁ oṁ śāntiś śāntiś śāntiḥ ǁ

Peace be to the sky, peace be to the atmosphere, Peace be to the earth, Peace be to the waters, Peace be to the herbs, Peace be to the forests, Peace be to the gods, Peace be to the creator, Peace be to all beings, peace indeed peace, may that peace come to me too.

- ❖ with the following stotram do abhishekam of the couple.

Śānti Stotram

naśyantu preta-kūṣmāṇḍā naśyantu dūṣakā narāḥ ǀ
sādhakānāṁ śivāḥ santu svāmnāya paripālanam ǁ 1 ǁ

nandantu mātaras sarvā jayantu yoginī-gaṇāḥ ǀ
jayantu siddhā ḍākinyo jayantu gurū-śaktayaḥ ǁ 2 ǁ

nandantu hyaṇimādyāśca nandantu guhyakādayaḥ ǀ

nandantu bhairavāḥ sarve siddha-vidyādharādayaḥ || 3 ||

ye cāmnāya viśuddhāśca mantriṇaś śuddha buddhayaḥ |
sarvadā nandayānandaṁ nandantu kula-pālakāḥ || 4 ||

indrādyās tarpitās santu tṛpyantu vāstu devatāḥ |
candra sūryādayo devās tṛpyantu gurū-bhaktitaḥ || 5 ||

nakṣatrāṇi grahā yogāḥ karaṇādyās tathāpare |
te sarve sukhino yāntu māsāśca tithayas tathā || 6 ||

tṛpyantu pitaras sarve ṛtavo saṁvatsarādayaḥ |
khecarā bhūcarāścaiva tṛpyantu tava bhaktitaḥ || 7 ||

antarikṣa-carā ghorā ye cānye deva-yonayaḥ |
sarve tu sukhino yāntu sarvā nadyaśca pakṣiṇaḥ || 8 ||

parvatās sukhinas santu tathā tat kandarā guhāḥ |
ṛṣayo brāhmaṇās sarve śāntiṁ kurvantu te sadā || 9 ||

tīrthāni paśavo gāvo yāścānyāḥ puṇya-bhūmayaḥ |
vṛddhāḥ pativratā nāryaś śivaṁ kurvantu te sadā || 10 ||

śivaṁ sarvatra te cāstu putra-dāra-dhanādiṣu |
rājānas sukhinas santu kṣema mārge tu te sadā || 11 ||

śubhā te divasā yāntu śivās tiṣṭhantu te śivāḥ |
dveṣṭāras sādhakānāṁ ca sadaivāmnāya dūṣakāḥ || 12 ||

ḍākinīnāṁ mukhe yāntu tṛptā-tṛptāśca teṣu tāḥ |
śatravo nāśam āyāntu tava nindākarāḥ sadā || 13 ||

ye nindakā te vipadaṁ prayāntu ye sādhakāste prabhavantu siddhāḥ |
ye sarva vīrāḥ karuṇāvalokāt punaḥ purātman tava sannidhatsva || 14 ||

iti mantra maharnava antargate śānti stotram sampūrṇam|

- The couple get dressed in new clothes and if they so desire they can repeat their marriage vows:— maṅgala-sūtra, exchanging garlands, pāṇi-grahana and sapta-padi.
- Give dakshina to brahmins and then provide a feast for everyone.

VĀSTU ŚĀNTIḤ PRAYOGAḤ

Please note — The Vāstu Śānti can be done with or without Homa, in this section we give first the Puja and then after the Homa. The ceremony can be adapted and adopted according to time, place and circumstance.

- ❖ The family gather in front of the house with the household deities, purna-kumbha and other auspicious objects. They enter the house with the ladies going first. If there is time they can circumambulate the house first.

Svasti Vācanam

svastaye'stu sadāviṣṇuḥ svastaye'stu caturmukhaḥ |
svastaye'stu sadā vahniḥ svastaye'stu yamas sadā || 1 ||
svastaye'stu nirṛtyākhyaḥ svastaye varuṇo'stu naḥ |
svastaye'stu sadā vāyuḥ svastaye'stu dhaneśvaraḥ || 2 ||
svastaye'stu sadeśānaḥ svastaye'stu marud-gaṇaḥ |
svastaye santu vasavo rudrāśca svastaye tathā || 3 ||
ādityās svastaye santu munayas-svastaye tathā |
gandharvās svastaye santu svastaye santu kiṁnaraḥ || 4 ||
svastaye santu nāgāśca svastaye santu pannagāḥ |
svastaye santu viśveśāḥ svastaye'psarasas sadā || 5 ||
svastaye santu nadyaśca svastaye santu sāgarāḥ |
svastaye santu śailaśca vedāśca svastaye tathā || 6 ||
svastaye mātaras santu pitaras svastaye tathā |
deva-pāriṣadās sarve svastaye santu nas- sadā || 7 ||
svasti bhāgavatānām tu svasti cāpyagra-janmanām |
svasti vaiṣṇavānāṁ tu svasti caiva gavāmapi || 8 ||
svasti vai sthāvarāṇāṁ tu jaṅgamānāṁ tathaiva ca |
svasti caivātha mantrāṇāṁ svasti vai karmaṇām api || 9 ||

Pūrvāṅgam

Vighneśvara Pūjā

Saṅkalpam — Hariḥ oṁ tat sat; govinda, govinda. govinda, mama yajamānasya upāta samasta durita-kṣaya dvārā śrīman parameśvara/nārāyaṇa prītyārtham (bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa) kariṣyamāṇa asmin vāstu śanti homa karmaṇi nirvighneṇa parisamāpty-artham ādau vighneśavara pūjāṁ kariṣye ||

Hari Om, Govinda, Today for absolution of all my patron's sins and in order to invoke the Grace of the Supreme Lord on this auspicious day, in this Vastu Ceremony about to be performed I first offer my homage to Ganesha for the successful and unobstructed completion of the rites.

- ❖ Perform either Ganesha puja or Vishvaksena puja and then recite the main sankalpam

Pradhāna Saṅkalpam

tad eva lagnam sudinam, tad eva tāra balam candra balam tad eva ǀ
vidyā balam daiva balam tad eva, lakṣmīpate te aṅghriyugam smarāmi ǁ

hariḥ om tat sat. śubhe śobhane muhūrte, asya śrī bhagavato mahā puruṣasya, śrī viṣṇoḥ ājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe, śrī śveta varāha kalpe, vaivasvata manvantare, kali yuge, kali-yugasya prathama pāde, bauddha āvatāre, śakābde meroḥ dakṣiṇa/paścima/uttara dik bhāge, ________ deśe, ________ rājye ________ mahānagari antargate, asmin vartamānām vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarānām madhye ________ nāma saṁvatsare, ________ ayane, ________ ṛtau ________ māse, ________ pakṣe, ________ tithau, ________ vāsare, ________ nakṣatra yuktāyāṁ, śubha yoge śubha karaṇe śrī viṣṇu yoga, śrī viṣṇu karaṇe, sakala graha guṇa viśeṣaṇa visiṣṭhāyāṁ, asyāṁ śubha tithau ________ gotrodbhavasya, ________ nakṣatre jātasya ________ nāma yajamānaḥ ǁ

viśeṣataḥ asya yajamānasya saha kuṭumbhānam, sa-mitrāṇām sa-parivārānāṁ ǀ kṣema sthairya dhairya vīrya vijaya āyur ārogya aiśvaryānām abhivṛddhyartham ǀ dharma artha kāma mokṣa catur vidha puruṣārtha phala siddhyartham ǀ iṣṭha-kāmyārtha siddhyartham ǀ sarva ariṣṭha śāntyartham ǀ sarva abhiṣṭha siddhyartham ǀ samasta maṅgalāvaptyartham ǀ asmin gṛhe vidyamāna dāru pāśānādi samasta gṛha nirmāṇa upakaraṇa dvāra janita sakala dośa śāpādi nivṛtyartham ǀ ādityādi navagraha devatānām ariṣṭa nirasana dvāra śubha phala pradātṛtva siddhyartham ǀ hita dṛṣṭi ǀ ahita dṛṣṭi ǀ para dṛṣṭi ǀ krūra dṛṣṭi ǀ vañcaka dṛṣṭyādi sakala dṛṣṭi bādhā upaśamanārtham ǀ hita śatru ǀ ahita śatru ǀ para śatru ǀ antaś śatru ǀ bahiś śatru ityādi samasta śatru bādhā nirasanārtham ǀ asmin gṛhe nivasitānām manasi duḥkha vinā ǀ kasṭaṁ vinā ǀ pāpam vinā ǀ sukha jīvana prāptyartham ǀ asya yajamānasya putra pautrādi sahitasya asmin (nūtana) gṛhe cira-kāla sukha nivāsārthaṁ ǀ nānā vidha rogādi sarvopadrava śāntyarthaṁ ǀ sampad āyur ārogya dvipada catuṣpada nānā vidha hiṁsā doṣa parihāra dvāra ǀ vāstoḥ śubhadā saṁsiddhaye ǀ vāstu śānti mantra japa pūjām kariṣye ǁ (vāstu śānti homākhyām karma kariṣye) ǁ

tad-aṅgatvena gṛha śuddhyarthaṁ antaḥ-karaṇa śuddhyarthaṁ śarīra śuddhyarthaṁ gṛha śuddhyarthaṁ [bhāṇḍa/kūpa/maṇḍapa śuddhyarthaṁ] sarvopakaraṇa śuddhyarthaṁ śuddhi puṇyāha-vācanam kariṣye.

As an ancilliary to this rite I shall perform the sanctification ceremony for the sanctification of mind, body, home and all the accessories of worship.

- vighneśvara udvāsanam ǀ
- puṇyāha vācanam ǁ

Invocation of the Gods

nāga-pāśa-dharaṁ hṛṣṭaṁ raktaugha dyuti-vigraham ǀ
varuṇam śveta-varṇam ca pāśa-hastam rujāsanam ǀ
mauktikālaṅkṛtam devaṁ tīrtha nātham aham bhaje ǁ

asmin pūrva sthāpita kumbhe varuṇam dhyāyāmi āvāhayāmi sthāpayāmi
gandhākṣata samarpayāmi ǁ

1. asmin kumbhe vāṇi hiraṇya-garbhām dhyāyāmi |
oṁ vedātmanāya vidmahe, hiraṇya-garbhāya dhīmahi, tanno brahma pracodayāt ||
oṁ vāgdevyai ca vidmahe, brahma-patnyai ca dhīmahi, tanno vāṇī pracodayāt ||
oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, vāṇī-hiraṇyagarbhau dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ vāṇī-hiraṇya-garbhābhyāṁ namaḥ

2. asmin kumbhe lakṣmī-nārāyaṇaṁ dhyāyāmi |
oṁ nārāyaṇāya vidmahe | vāsudevāya dhīmahi | tanno viṣṇu pracodayāt ||
oṁ mahādevyai ca vidmahe | viṣṇu patnyai ca dhīmahi | tanno lakṣmī pracodayāt
oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, lakṣmī-nārāyaṇau dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ lakṣmī-nārāyaṇābhyāṁ namaḥ ||

3. asmin kumbhe gaurī-maheśvaraṁ dhyāyāmi |
oṁ tatpuruṣāya vidmahe | mahādevāya dhīmahi | tanno rudra pracodayāt ||
oṁ gaṇāmbikāyai vidmahe | mahā-tapāyai dhīmahi | tanno gaurī pracodayāt ||
oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, gaurī-maheśvarau dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ gaurī-maheśvarābhyāṁ namaḥ ||

4. asmin kumbhe durgāṁ devīṁ dhyāyāmi |
oṁ kātyāyanāya vidmahe | kanyakumāri dhīmahi | tanno durgi pracodayāt ||
oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, dūrgām dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ dūrgāyai namaḥ ||

5. asmin kumbhe mahā-gaṇapatiṁ dhyāyāmi |
oṁ ekadantāya vidmahe | vakratuṇḍāya dhīmahi | tanno danti pracodayāt ||
oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, mahā-gaṇapatiṁ dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ gaṇapataye namaḥ ||

6. asmin kumbhe kṣetra-pālān dhyāyāmi |

bhūta-preta piśācādyair āvṛtam śūla-pāṇinam |
āvāhaye kṣetra-pālam karmaṇyasmin sukhāya naḥ ||

oṁ bhūr bhuvas suvaḥ, sāṅgam sāyudham, kṣetrapālān dhyāyāmi, āvāhayāmi, sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || om kṣetrapālebhyo namaḥ ||

Aṣṭha-dikpālaka Dhyānam

oṁ bhūr bhuvas suvaḥ, indram dhyāyāmi āvāhayāmi sthāpayāmi gandhakṣata puṣpāṇī samarpayāmi || oṁ indrāya namaḥ ||

oṁ bhūr bhuvas suvaḥ, agniṁ dhyāyāmi 0 || oṁ agnaye namaḥ ||
oṁ bhūr bhuvas suvaḥ, yamaṁ dhyāyāmi 0 || oṁ yamāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, nirṛtiṁ dhyāyāmi 0 || oṁ nairṛtaye namaḥ ||
oṁ bhūr bhuvas suvaḥ, varuṇaṁ dhyāyāmi 0 || oṁ varuṇāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, vāyuṁ dhyāyāmi 0 || oṁ vāyave namaḥ ||
oṁ bhūr bhuvas suvaḥ, kuberaṁ dhyāyāmi 0 || oṁ kuberāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, īśānaṁ dhyāyāmi 0 || oṁ īṣāṇāya namaḥ ||

Navagraha Dhyānam

oṁ bhūr bhuvas suvaḥ sūryam dhyāyāmi 0 || oṁ sūryāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, candram dhyāyāmi 0 || oṁ somāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, aṅgārakaṁ dhyāyāmi 0 || oṁ kujāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, budhaṁ dhyāyāmi 0 || oṁ budhāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, bṛhaspatiṁ dhyāyāmi 0 || oṁ gurave namaḥ ||
oṁ bhūr bhuvas suvaḥ, śukraṁ dhyāyāmi 0 || oṁ śukrāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, sanaiścaraṁ dhyāyāmi 0 || oṁ śanaiścarāya namaḥ ||
oṁ bhūr bhuvas suvaḥ, rāhuṁ dhyāyāmi 0 || oṁ rāhave namaḥ ||
oṁ bhūr bhuvas suvaḥ, ketuṁ dhyāyāmi 0 || oṁ ketave namaḥ ||

Vāstu Puruṣa Dhyānam

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ |
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharaḥ ||
āvāhayāmyahaṁ vāstuṁ vajra-deho mahā-balam |
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam ||
āgaccha bhagavan vāsto sarva devair adhiṣṭita |
bhagavan kuru kalyāṇam gṛhe-smin sannidho bhava ||

oṁ kṣrāṁ kṣrīṁ kṣrūṁ kṣraiṁ kṣrauṁ kṣraḥ hṛīṁ vāstu-pataye ihāgaccha ihā tiṣṭa ||
oṁ hṛīṁ vāstu pataye namaḥ ||

O Vastu who appears in the form of a man, of aweful appearance, having a huge body, dark complexion and red eyes. With one face and two arms, hard to contain. I Invoke you O Vastu with the adamantine body of great strength, clothed in space, manifest as a Naga, supporting the earth on your head. Please come hither O Lord Vastu, the one in whom all the Devas are established, grant us your Grace and be present in this homestead.

Maṇḍala devatā āvāhaṇam

oṁ aṁśu-māline namaḥ dhyāyāmi āvāhayāmi ||
jhaṣa-dhvjāya | kumārāya | vināyakāya | aśvibhyām | candrāya | durgāyai | sapta-mātṛbhyo | sthāṇave | viṣṇave | brahmaṇe ||

Upacāras

āsanam samarpayāmi | arghyam samarpayāmi | pādyam samarpayāmi | ācamanīyam samarpayāmi | oṁ bhūr bhuva suvaḥ snānam samarpayāmi | vastra arthaṁ akṣatān | upavīta arthaṁ akṣatān samarpayāmi | ābharaṇa arthaṁ akṣatān samarpayāmi | divya gandhān dhārayāmi | gandhasyopari kumkumam samarpayāmi | puṣpamālikām samarpayāmi | puṣpai pūjayāmi ||

Vāstu-laghu-nāmavalli — oṁ asi-carma-dharāya namaḥ | kapilāsyāya | bhīṣaṇāya | rakta-locanāya | koṭa-rakṣāya | lamba-karṇāya | dīrgha-jaṅghāya | mahodarāya | aśva-tuṇḍāya | kāka-kaṇṭāya | vajra-bāhave | vratānta-kāya | smita-vaktrāya | kṛṣṇa-dehāya | śveta-vastrāya | su-veṣṭine | rakta-keśāya | mahā- pāṇaye | tīkṣṇa-daṁṣṭrāya ||

Vāstu nāmavalli

oṁ vāstu puruṣāya namaḥ । mahākāya । kṛṣṇāṅgāya । aruṇākṣāya । vastraika-dhāraṇāya । dvibāhave । vajra-dehāya । surāsurākārāya । eka-vaktrāya । barbarāṅgāya ॥ 10 ॥ durdharāya । vibhraśma-śiśiroruhāya । aiśānya sthita mastakāya । krudhāya । kūrpari-kṛta-jānu-dvayāya । kṛtāñjalī-puṭāya । kalyānāya । adho-vaktrāya । śiva-netrodbhavāya । ghora-rūpāya ॥ 20 ॥ vāstu-śāstrādhipataye । cutuḥ ṣaṣṭhi maṇḍalādhyakṣāya । dharaṇī-sutāya । bali-priyāya । rakta-keśāya । vāstu-maṇḍala-madhya-gāya । vāstu-devāya । trailokya-rakṣakāya । trātre । varadāya ॥ 30 ॥ vañcitārtha-pradāya । bhaktānam abhayaṅkarāya । bhakta-vatsalāya । śubhāya । homārcana-prītāya । prabhave । udumbara-samit-priyāya । marīcyānna-priya-mānasāya । dikpāla-paribhūṣitāya । gṛha-nirmāṇa-sahāyakāya ॥ 40 ॥ gṛha-doṣa-nivartakāya । kuliśāyudha-bhūṣaṇāya । kṛṣṇa-vastra-dharāya । āyur-bala-yaśodāya । māṣa-bali-priyāya । dīrgha-netrāya । nidrā-priyāya । dāridrya -haraṇāya । sukha-śayānandāya । saubhāgya-dāya ॥ 50 ॥ vāstoṣpataye । sarvāgama-stutāya । sarva-maṅgalāya । oṁ vāstu puruṣāya namaḥ ॥

Uttara Pūjā

dhūpaṁ āghrāpayāmi । pratyakṣa dīpaṁ darśayāmi । dhūpa dīpa anantaram punar ācamanīyam samarpayāmi । naivedyam nivedayāmi । naivedya anantaram ācamanīyam samarpayāmi । tāmbūlam samarpayāmi । ānanda karpūra nirājanam saṁdarśayāmi ॥

oṁ vāstu puruṣāya vidmahe । bhūmī-putrāya dhīmahi । tanno vāstu pracodayāt ॥
karpūra nirājana anantaram punar ācamaniyam samarpayāmi ॥

Agni-mukham

rakta mālyāmbaradharam rakta padmāsanasthitam ।
raudra vāgīśvarī rūpaṁ vahnim āvāhayāmyaham ॥

oṁ bhūr-bhuvas-suvaḥ varada nāma agnim āvāhayāmi sthāpayāmi ।
oṁ varada nāma agnaye namaḥ । supratiṣṭho varado bhava ॥

Adhidevatā homam

- offer āhutis with the following mantras repeating "idam na mama"

oṁ brahmaṇe svāhā ॥ oṁ sarasvatyai svāhā ॥ oṁ nārāyaṇāya svāhā ॥ oṁ lakṣmyai svāhā ॥ oṁ śivāya svāhā ॥ oṁ umāyai svāhā ॥ oṁ dūrgāyai svāhā ॥ oṁ gaṇapataye svāhā ॥

Aṣṭha-dikpālaka homam

indro'marāvati nāthaḥ śaci devyāstu nāyakaḥ ।
vajrāyudhasya prācīśaḥ tasyai cairāvato gajaḥ ॥ 1 ॥
om indrāya svāhā ॥
agnis tejovati vāsiḥ svāhā devyāḥ priya patiḥ ।
meṣārūḍho śakti-dharaḥ diśāgneyāṁ pratiṣṭhitaḥ ॥ 2 ॥

om̐ agnaye svāhā ||

yama saṁyamani nāthaḥ śyāmalāya namaḥ priyaḥ |
daṇḍa-bhṛn mahiṣārūḍho dakṣinasyāṁ diśi sthitaḥ || 3 ||

om yamāya svāhā ||

krṣṇāṅgana purāṅg yasya dīrghā bhāryam arohayaḥ |
śastra kunto nairṛtasya nairṛtyāṁ diśi śthitaḥ || 4 ||

om nairṛtaye svāhā ||

puri śraddhāvati yasya priyā bhārya ca kālikā |
makara-vāha pāśa-dharo varuṇa paścim-eśvaraḥ || 5 ||

om varuṇāya svāhā ||

vāyur gandharvati nāthaḥ kiñcit tasyāṁ jana priyaḥ |
pāraṅga vāho dhvaja-bhṛt vāyavyāṁ diśi vartate || 6 ||

om̐ vāyave svāhā ||

kuberas cārakāryāṁ astu citrarekha priyaṅgaṇaḥ |
hayavāho khaḍga-dharaḥ udīcyāṁ diśi vartate || 7 ||

om kuberāya svāhā ||

yaśovatīśa īśānaḥ pārvatī parameśvaraḥ |
iśānya diśi saṁbhāti vrṣārūḍhaṁ triśūla-bhṛt || 8 ||

om̐ īśānāya svāhā ||

utūṅga vṛṣabhārūḍhaṁ padma patrāyat ekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye || 9 ||

om kṣetrapālebhyo svāhā ||

Navagraha Homam

japā kusuma saṅkāśaṁ kāśyapeyaṁ mahādyutim |
tamoriṁ sarva pāpaghnaṁ praṇato 'smi divākaram || 1 ||

om̐ sūryāya svāhā ||

dadhi śaṅkha tuṣārābhaṁ ksīrodārṇava saṁbhavam |
namāmi śaśinaṁ somaṁ śaṁbhor-mukuṭa bhūṣaṇam || 2 ||

om̐ somāya svāhā ||

dharaṇī-garbha saṁbhūtaṁ vidyut kānti samaprabham |
kumāraṁ śakti hastaṁ taṁ maṅgalaṁ praṇamāmyaham || 3 ||

om̐ kujāya svāhā ||

priyaṅgu kalikā śyāmaṁ rūpeṇā pratimaṁ budham |
saumyaṁ saumya guṇopetaṁ taṁ budhaṁ praṇamāmyaham || 4 ||

om̐ budhāya svāhā ||

devānāñca ṛṣīṇāñca guruṁ kāñcana sannibham |
buddhi bhūtaṁ trilokeśaṁ taṁ namāmi bṛhaspatim || 5 ||

om̐ bṛhaspataye svāhā ||

hima kunda mṛṇālābhaṁ daityānāṁ paramaṁ gurum |
sarva śāstra pravaktāraṁ bhārgavaṁ praṇamāmyaham || 6 ||

om̐ śukrāya svāhā ||

nīlāñjana samābhāsaṁ ravi-putraṁ yamāgrajam ǀ
chāyā mārtaṇḍa saṁbhūtaṁ taṁ namāmi śanaiścaram ǁ 7 ǁ
oṁ śanaiścarāya svāhā ǁ
ardhakāyaṁ mahā-vīraṁ candrāditya vimardanam ǀ
siṁhikā garbha saṁbhūtaṁ taṁ rāhuṁ praṇamāmyaham ǁ 8 ǁ
oṁ rāhave svāhā ǁ
palāśa puṣpa saṅkāśaṁ tārakā graha mastakam ǀ
raudraṁ raudrātmakaṁ ghoraṁ taṁ ketuṁ praṇamāmyaham ǁ 9 ǁ
oṁ ketave svāhā ǁ

Vāstu Homam

- offer 4 or 8 āhutis with the following mantras repeating "idam na mama"

oṁ namo namaste vāstu puruṣāya, mahābala parākramāya, sarvādhi vāsa śarīrāya, brahma-putrāya, sakala brahmāṇḍa dhāriṇe, bhūbhārārpita mastakāya, pura-patana prāsād gṛha vāpīsaraḥ kūpādeḥ sanniveśa sānnidhya karāya, sarva siddhi-pradāya, prasanna-vadanāya, viśvambharāya, parama-puruṣāya, śakra-varadāya, vāstoṣpate namaste namaste svāhā ǁ

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ ǀ
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharas svāhā ǁ 1 ǁ

vāstu-deva namastubhyaṁ bhūśayyā'bhirata prabho ǀ
mad gṛhaṁ dhana-dhānyādyaiḥ samṛddhaṁ kuru sarvadā svāhā ǁ 2 ǁ

deveśa vāstu-puruṣa sarva vighna-vināśaka ǀ
śāntiṁ kuru sukhaṁ dehi sarva kāmān prayaccha te svāhā ǁ 3 ǁ

deva-devam gaṇādhyakṣaṁ pātāla tala vāsinam ǀ
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam svāhā ǁ 4 ǁ

vāstoṣpatiṁ mahā devaṁ sarva siddhi vidhāyakam ǀ
śānti kartāram īśānaṁ taṁ vāstuṁ praṇato'smyaham svāhā ǁ 5 ǁ

yajña-bhāgam pratīkṣasva pūjāṁ caiva balim mama ǀ
namaste deva deveśa mama svasti karo bhava svāhā ǁ 6 ǁ

saśaila sāgarāṁ pṛthivīṁ yathā vahasi mūrddhani ǀ
tathā māṁ vaha kalyāṇaṁ sampat santatibhiḥ saha svāhā ǁ 7 ǁ

yathā meru gireḥ śṛṅge devānām ālaye sadā ǀ
tathā brahmādi devānāṁ gehe te sthiratā bhavet svāhā ǁ 8 ǁ

bhagavan deva-deveśa tvaṁ pitā sarva dehinām ǀ
yajña-rūpeṇa bhagavan tvayā vyāptaṁ carācaram svāhā ǁ 9 ǁ

yathā tvaṁ dhariṇīṁ kṛtsnaḥ dharasi sarvadā prabho ǀ
prakṛtaṁ tvaṁ ca māṁ dṛṣṭvā bālavat pratipālaya svāhā ǁ 10 ǁ

hitāya sarva lokānāṁ tathā dhāraya mad gṛham ।
iṣṭān kāmān prayaccha tvaṁ duriṣṭam ca vināśaya svāhā ॥ 11 ॥

oṁ hṛīṁ vāstu pataye namaḥ svāhā ॥ vāstu pataye idam na mama ॥

oṁ vāstu puruṣāya vidmahe । bhūmī-putrāya dhīmahi । tanno vāstu pracodayāt svāhā ॥ vāstu pataye idam na mama ॥

oṁ aṁśu-māline svāhā ॥ aṁśu-māline idam na mama ॥
oṁ jhaṣa-dhvjāya svāhā ॥ oṁ kumārāya svāhā ॥ oṁ vināyakāya svāhā ॥ oṁ aśvibhyām svāhā ॥ oṁ candrāya svāhā ॥ oṁ durgāyai svāhā ॥ oṁ sapta-mātṛbhyo svāhā ॥ oṁ sthāṇave svāhā ॥ oṁ viṣṇave svāhā ॥ oṁ brahmaṇe svāhā ॥

Uttarāṅgam

sviṣṭakṛta āhutiḥ

asmin karmaṇi deveśa pramādāt bhramato'pi vā ।
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭa-kṛtaṁ kuru ॥
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ ।
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ॥
hrīṁ agni-sviṣṭakṛte svāhā ॥ agnaye sviṣṭakṛte idam na mama

Prāyaścitta ahutiḥ

pramādāt kurvatāṃ karma pracyaveta adhvareṣu yat ।
nyūnam sampūrṇatām yāti sadyo agni prasādatas svāhā ॥
raṁ agnaye idam na mama ॥

jñātam ca yad ajñātam ca yadeva vai hutam mayā ।
nyūnam atiriktañca tat sarvam kṣamyatām prabho svāhā ॥

karmaṇe'sya para-brahman-ayuktaṁ vihitañca yat ।
tacchāntyai yajña-sampattyau vyāhṛtyā hūyate vibho ॥

hrīṁ bhū svāhā ॥ agnaye idaṁ na mama ।
hrīṁ bhuvas-svāhā ॥ vāyave idam na mama ।
hrīṁ suvas-svāhā ॥ sūryāya idam na mama ।
hrīṁ bhūr-bhuvas-suvas-svāhā ॥ prajāpataye idam na mama ।

pūrṇāhuti

pūrṇam adaḥ pūrṇam idam । pūrṇāt pūrṇam udacyate ।
pūrṇasya pūrṇam ādāya । pūrṇam eva-avasiṣyāte ॥

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ॥

Vasodhāra

śata-dhāram sahasra-dhāram aparimita-dhāraṃ acchidram
akṣayam paramam pavitra bhagavan agnaye punātu svāhā ॥

- Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

marjanam

pūrvām diśi mārjanaṁ namaḥ (east) |
dakṣināṁ diśi mārjanaṁ namaḥ (south) |
pratīcyāṁ diśi mārjanaṁ namaḥ (west) |
udīcyām diśi mārjanaṁ namaḥ (north) |
urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

- abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

- sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||

buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

- offer one dadhi ahuti to the north - raṃ agne kṣamasva svāhā ||

Tilakam

- Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntir-astu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

Agni Prārthana

namaste gārhapatyāya namaste dakṣiṇāgnaye |
namaḥ āhavanīyāya mahā vedyāi namo namaḥ ||

Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.

kāṇḍa dvayopapādhyāya karma brahma svarūpiṇam |
svarga apavarga rūpāya yajñeśāya namo namaḥ ||

I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.

yajñeśācyuta govinda mādhava ananta keśava ।
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ॥

Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.

mantra hīnaṃ kriya hīnaṃ bhakti hīnaṃ hutāśana ।
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ॥

Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai ।
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ॥

There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.

pramādāt kurvatāṃ karma pracyavetādhvareṣu yat ।
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ॥

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu ।
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ॥

DIK-BALI VIDHĀNAM

- Offerings are now made in the 8 cardinal directions to the Dik-pālakas.
- The offerings consist of a slice of the big green pumpkin – on this a dolop of a mixture of boiled urad dahl mixed with yoghurt and some kumkum (māṣa-bhakta-bali) is placed.
- Recite each dhyana sloka and offer pancopacara puja – gandha, puṣpa, dhūpa, dīpa (clay lamp) and then the bali.

Saṅkalpam — oṁ adya pūrvokta guṇa viśeṣaṇa visiṣṭāyāṁ asyāṁ śubha tithau kṛtasya vāstu śānti karmaṇi sāṅgatā siddhyarthaṁ dig-pāla pūjana pūrvakaṁ sthāpita devatābhyo bali-dānam ahaṁ kariṣye ॥

On this auspicious day characterised by the afore-mentioned astrological parameters, as an ancilliary to this bhumi-puja I now make offerings to all the eight regents of the directions.

Indra indro'marāvati nāthaḥ śaci devyāstu nāyakaḥ ।
vajrāyudhasya prācīśaḥ tasyai cairāvato gajaḥ ॥

bho! Indra! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena indraḥ priyatām ॥

O Indra guard your direction, accept this offering, be generous to us, and make this yajamana and his extended family long-lived, replete with well-being, peace, strength, contentment: may you be pleased with this offering.

Agni agnis tejovati vāsiḥ svāhā devyāḥ priya patiḥ ।
meṣārūḍho śakti-dharaḥ diśāgneyāṁ pratiṣṭhitaḥ ॥

bho! agne! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena agniḥ priyatām ॥

Yama yama saṁyamani nāthaḥ śyāmalāya namaḥ priyaḥ ।
daṇḍa-bhṛn mahiṣārūḍho dakṣinasyāṁ diśi sthitaḥ ॥

bho! yama! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭikartā, varado bhava । anena balidānena yama priyatām ॥

Nairṛti krṣṇāṅgana purāṅg yasya dīrghā bhāryam arohayaḥ ।
śastra kunto nairṛtasya nairṛtyāṁ diśi śthitaḥ ॥

bho! nirṛti! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena nirṛtiḥ priyatām ॥

Varuṇa puri śradhāvati yasya priyā bhārya ca kālikā ।
makara-vāha pāśa-dharo varuṇa paścim-eśvaraḥ ॥

bho! varuṇa! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena varuṇaḥ priyatām ॥

Vāyu vāyur gandharvati nāthaḥ kiñcit tasyāṁ jana priyaḥ ।
pāraṅga vāho dhvaja-bhṛt vāyavyāṁ diśi vartate ॥

bho! vāyo! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena vāyuḥ priyatām ॥

Kubera kuberas cārakāryāṁ astu citrarekha priyaṅgaṇaḥ ।
hayavāho khaḍga-dharaḥ udīcyāṁ diśi vartate ॥

bho! kubera! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena kuberaḥ priyatām ॥

Iṣāṇa yaśovatīśa īśānaḥ pārvatī parameśvaraḥ ।
iśānya diśi saṁbhāti vrṣārūḍhaṁ triśūla-bhṛt ॥

bho! īśāna! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭi kartā, varado bhava । anena balidānena īśānaḥ priyatām ॥

Kṣetra Pāla utūṅga vṛṣabhārūḍhaṁ padma patrāyat ekṣaṇam ।
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye ॥

bho! Kṣetra-pālaḥ! svāṁ diśam rakṣa, baliṁ bhakṣa, asya yajamānasya sakuṭumbasya saparivārasya, āyuḥ kartā, kṣema kartā, śānti kartā, puṣṭi kartā, tuṣṭikartā, varado bhava । anena balidānena kṣetra-pālaḥ priyatām ॥

Prārthana

pūjito'si mayā vāsto homādyair arcanaiḥ śubhaiḥ |
prasīda pāhi viśveśa dehi me gṛhajaṁ sukham ||

You has been propitiated by me O Vastu, through these various auspicious offerings. Have compassion on me and bless me Lord of Space, grant me domestic happiness.

vāstu-deva namas-tubhyaṁ bhūśayyā'bhirata prabho |
mad gṛhaṁ dhana-dhānyādyaiḥ samṛddhaṁ kuru sarvadā ||

Obeisance to you O Lord Vastu, pervading this space. Please grant me the perpetual increase of domestic prosperity

deveśa vāstu-puruṣa sarva vighna-vināśaka |
śāntiṁ kuru sukhaṁ dehi sarva kāmān prayaccha me ||

O Vastu Purusha, foremost of the Devas, the remover of obstacles. Grant me peace and happiness, grant me the actualization of aims.

- Recite the following prayer for forgiveness for all the harm that was caused through the building of the house, destruction of life and environment.

Prāyaścitta

prārthayāmītyahaṁ deva śālāyā adhipastu yaḥ |
prāyaścitta prasaṅgena gṛhārthe yan mayā kṛtam || 1 ||
mūla cchedaṁ tṛṇa cchedaṁ kṛmi kīṭa nipātanam |
hananaṁ jala-jīvānām bhūmau śastreṇa ghātanam || 2 ||
anṛtaṁ bhāṣitaṁ yacca kiñcit vṛkṣasya pātanam |
etat sarvaṁ kṣmasvaino yan mayā duṣkṛtaṁ kṛtam || 3 ||
gṛhārthe yat kṛtaṁ pāpam jñānenāpi cetasā |
tat sarvaṁ kṣamyatāṁ deva gṛha-śālāṁ śubhaṁ kuru || 4 ||

Śānti Stotram

naśyantu preta-kūṣmāṇḍā naśyantu dūṣakā narāḥ |
sādhakānāṁ śivāḥ santu svāmnāya paripālanam || 1 ||
nandantu mātaras sarvā jayantu yoginī-gaṇāḥ |
jayantu siddhā ḍākinyo jayantu gurū-śaktayaḥ || 2 ||
nandantu hyaṇimādyāśca nandantu guhyakādayaḥ |
nandantu bhairavāḥ sarve siddha-vidyādharādayaḥ || 3 ||
ye cāmnāya viśuddhāśca mantriṇaś śuddha buddhayaḥ |
sarvadā nandayānandaṁ nandantu kula-pālakāḥ || 4 ||
indrādyās tarpitās santu tṛpyantu vāstu devatāḥ |
candra sūryādayo devās tṛpyantu gurū-bhaktitaḥ || 5 ||
nakṣatrāṇi grahā yogāḥ karaṇādyās tathāpare |
te sarve sukhino yāntu māsāśca tithayas tathā || 6 ||
tṛpyantu pitaras sarve ṛtavo saṁvatsarādayaḥ |
khecarā bhūcarāścaiva tṛpyantu tava bhaktitaḥ || 7 ||
antarikṣa-carā ghorā ye cānye deva-yonayaḥ |
sarve tu sukhino yāntu sarvā nadyaśca pakṣiṇaḥ || 8 ||

parvatās sukhinas santu tathā tat kandarā guhāḥ |
ṛṣayo brāhmaṇās sarve śāntiṁ kurvantu te sadā || 9 ||
tīrthāni paśavo gāvo yāścānyāḥ puṇya-bhūmayaḥ |
vṛddhāḥ pativratā nāryaś śivaṁ kurvantu te sadā || 10 ||
śivaṁ sarvatra te cāstu putra-dāra-dhanādiṣu |
rājānas sukhinas santu kṣema mārge tu te sadā || 11 ||
śubhā te divasā yāntu śivās tiṣṭhantu te śivāḥ |
dveṣṭāras sādhakānāṁ ca sadaivāmnāya dūṣakāḥ || 12 ||
ḍākinīnāṁ mukhe yāntu tṛptā-tṛptāśca teṣu tāḥ |
śatravo nāśam āyāntu tava nindākarāḥ sadā || 13 ||

ye nindakā te vipadaṁ prayāntu ye sādhakāste prabhavantu siddhāḥ |
ye sarva vīrāḥ karuṇāvalokāt punaḥ purātman tava sannidhatsva || 14 ||

- Dakṣiṇa dānam
- Āśirvādam

VĀHANA PŪJĀ VIDHĀNAM

Saṅkalpa — mama upāta …. asyāṁ śubha tithau asyāṁ ____________ mama sahakuṭumbasya kṣema sthairya dhairya vīrya vijaya āyur ārogya abhivṛddhyartham ādityādi nava graha piḍa śānyarthaṁ sarva ariṣṭa doṣa bhaya nivāraṇārthaṁ samasta duritopaśāntyartham sakala vighna nivāraṇārtham vahana pūjāṁ kariṣye || tadaṅgatvena nirvighnena parisamāptyartham vighneśvara pūjāṁ kariṣye ||

Gaṇeśa Pūjā

agajānanaṁ padmārkam gajānanaṁ aharniśaṁ |
anekadantaṁ bhaktānām ekadanta upāsmahe ||

oṁ gaṇeśāya namaḥ āsanam samarpayāmi etc.

Kalaśa Pūjā

❖ Cover the water filled Panca patra (uddharini placed inside) with right palm and recite the below mantra to invoke the holy rivers.

gaṅge ca yamune caiva godāvarī sarasvatī |
narmade sindhu kāveri jale'smin sannidhiṃ kuru ||

May the Divine streams of Light represented by the rivers Gange, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri be present in these waters.

sarva tīrtha jalam puṇyaṁ, pāvanaṁ sarva kāraṇaṁ |
viṣṇu pādodbhavaṁ śuddham, sarva maṅgala dāyinā ||

❖ Sprinkle the water on yourself, puja things, vehicle, Key, persons assembled.

oṃ apavitraḥ pavitro vā sarvāvasthaṃ-gatopi vā |
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

❖ Sprinkle some flowers with the following mantras

oṁ ādityādi navagraha devatābhyo namaḥ
oṁ grāma devatābhyo namaḥ
oṁ nagara devatābhyo namaḥ
oṁ kṣetrapālebhyo namaḥ

Vāhana Dhyāna

lokānugraha hettvarthaṁ sthiro bhava sukhāsanaḥ |
sānnidhyaṁ hi sadā deva pratyāhaṁ parikalpaya ||
virājamāna vāhane’smin yajamānaḥ samṛddhyatām |
saṁpālaya satāṁ rāṣṭraṁ sarvopadrava vivarjitaṁ ||

❖ Sprinkle some flowers on the car.

Aṣṭha dig Bhairava Pūjā

- ❖ On the eight sides of the vehicle place gandhu, akṣata and flowers.

oṁ asitāṅga bhairavāya śrī pādukāṁ pūjayāmi namaḥ | East
oṁ ruru bhairavāya śrī pādukāṁ pūjayāmi namaḥ | South East
oṁ caṇḍa bhairavāya śrī pādukāṁ pūjayāmi namaḥ | South
oṁ krodha bhairavāya śrī pādukāṁ pūjayāmi namaḥ | South West
oṁ unmatta bhairavāya śrī pādukāṁ pūjayāmi namaḥ | West
oṁ kapāla bhairavāya śrī pādukāṁ pūjayāmi namaḥ | North West
oṁ bhīṣaṇa bhairavāya śrī pādukāṁ pūjayāmi namaḥ | North
oṁ saṁhāra bhairavāya śrī pādukāṁ pūjayāmi namaḥ | North East

Sudarśana Pūjā — on the Wheels.

- ❖ Invoke sudarsana on the four wheels decorating with gandha, puṣpa & akṣata.
- ❖ Place a lime under each wheel

oṁ sudarśanāya vidmahe | mahā jvālāya dhīmahi| | tannaś cakra pracodayāt ||
oṁ sahasrāra huṁ phaṭ |

Durga Pūjā

- ❖ Offer flowers and akṣata on the engine.

oṁ aiṁ hrīṁ klīṁ cāmuṇḍāyai vice x 3
oṁ kātyāyanāya vidmahe | kanya-kumāri dhīmahi | tanno durgi pracodayāt ||
oṁ jvala jvala śūlini duṣṭa grahān huṁ phaṭ svāhā ||

sarva maṅgala māṅgalye śive sarvārtha śādike |
śaraṇe trayambake gauri nārāyaṇī namostu te ||

trya̍mbakam yajāmahe suga̠ndhiṁ pu̍ṣṭi̠ vardha̍nam |
ū̠rvā̠ru̠kam iva̠ bandha̍nān mṛ̠tyor mukṣī̠ya̠ mā'mrutā̍t ||
We salute and venerate the three-eyed One, who is perfumed, who increases the wellbeing of his devotees. May He liberate us from death [and rebirth], Like the cucumber from its stalk, and establish us firmly on the path to Liberation..

Upacārān

oṁ āvāhitābhyaḥ devatābhyo namaḥ dhyāyāmi āvāhayāmi | āsanam samarpayāmi – etc.

Prārthana

prācyāṁ rakṣatu govinda āgneyāṁ garuḍa-dhvajaḥ |
yāmyāṁ rakṣatu varāho narasiṁhas-tu-nair̥̣te ||

vāruṇyāṁ keśavo rakṣet vāyavyāṁ madhusūdanaḥ |
uttare śrīpate rakṣet aiśanyāṁ hi gadā-dharaḥ ||

ūrdhvāṁ govardhano rakṣet adhaśca trivikramaḥ |
evaṁ daśa diśo rakṣet vāsudevo janārdanaḥ ||

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ |
rakṣantu tvāṁ sadā yāntaṁ tiṣṭhantaṁ nidrayā-yutam ||

May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go, wherever you stay and wherever you sleep.

- Place a burning block of camphor on the coconut wave it 3 times clockwise and then 3 times anti-clockwise in front of the car and then smash it on the ground.

vighna-rāja gaṇeśāna śiva-putra gajānana |
nālikeraṃ pratāḍye'ham vighnānām apahāraka ||

- Drive the car forward crushing the limes.
- Dakṣina dānam
- Āśirvādam

kṣemeṇa vṛddhim atulām samṛddhyatām |

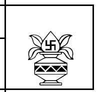
NAVAGRAHA HOMAḤ

❖ Pūrvāṅgam

harih oṁ tat sat । śrī govinda 3 । śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇor ājñayā pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāviṁśatīttame kali yuge kali yugasya prathama pāde jāmbudvīpe meroḥ ________ dig-bhāge hiraṇmaya varṣe hiraṇmaya deśe ________ deśe ________ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye ________ nāma saṁvatsare ________ ayane ________ ṛtau māsottame________ māse ________ pakṣe ________ tithau ________ vāsara yuktāyāṁ ________ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa visiṣṭhāyām -

North

Ketu	Guru	Budha	Durga Gaṇapati
Sani	Surya	Sukra	Kṣetrapa Abhayank
Rahu	Kuja	Candra	Vāstu Trayambaka Nakṣatra





Harih oṁ tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of Australia, in the metropolis of Sydney, in the year .... of the 60 year Jovian cycle, in the .... solstice, during the .... season, in the month of .... in the .... fortnight, on the .... lunar day, on a .... day under the constellation of .... with auspicious conjunctions, and all the planets being benevolently disposed;

asyāṁ śubha tithau, __________ gotrodbhavasya __________ nakṣatre jātasya ahaṁ /asya yajamānasya - saparivārasya samasta durita-kṣaya dvārā, śrī parameśvara prītyartham, janma kuṇḍalyāṁ varṣa kuṇḍalyāṁ gocare ca ariṣṭha sthitānāṁ, sūryādi navagraha kṛta sarva vidha pīḍa upaśānti arthaṁ, sarva apaśānti pūrvaka, kṣema sthairya dīrgha āyuḥ ārogya abhaya dṛḍha-gātrata manaś-śānti prāpti arthaṁ, aiśvaryābhi-vṛddhyarthaṁ sarva abhiṣṭha siddhyarthaṁ, ye ye grāhāḥ śubha-sthāneṣu sthitāḥ teṣāṁ grahāṇāṁ atyantātiśayita śubha phala avāptyarthaṁ, ye ye grāhāḥ śubha-etara-sthāneṣu sthitāḥ teṣāṁ grahāṇāṁ ānukūlya siddhyarthaṁ ca, dharma artha kāma mokṣa catur vidha puruṣārtha siddhi dvārā, navagraha devatā adhi-devatā pratyadhi-devatā prasāda siddhyartham, yathā śaktyā graha śāntim kariṣye ॥

On this auspicious day I .... belonging to the clan of .... perform this Navagraha Santi Homa according to my ability, for the absolution of all my sins and those of my family, and to meliorate all those negative indications in our birth charts, or transit charts which are caused by inauspicious placings of the nine planets, and for diminishing the sorrow that could result from such placings, in order to obtain peace, well-being, mental solace, security, longevity, health and prosperity. In order to propitiate the Planetary Forces for obtaining the fourfold aim of human existence honour, prosperity, pleasure and final liberation; and for invoking the Grace of the Supreme Lord.

tad aṅgatvena nirvighnena pari-samāptyartham ādau vighneśvara pūjām kariṣye ॥

- Ganeśa pūjā
- Kumbha varuṇa āvāhanam

Navagraha āvāhanam

atha ādityādi navagraha devatā dhyānaṁ kariṣye |

1. oṁ sūrya grahāya namaḥ |

dvi-bhujaṁ padma-hastaṁ ca varadaṁ makuṭānvitam |
dhyāyet-divākaraṁ devaṁ sarva-abhiṣṭa pradāyakam ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ, adhi-devatā pratyadhidevatā sahita maṇḍala madhye, rakta vartulākāra maṇḍale pratiṣṭhitaṁ, pūrvābhimukhaṁ, adhi-devatā pratyadhi-devatā sahita āditya grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ bhāskarāya vidmahe, mahā-dyuti-karāya dhīmahi, tanno āditya pracodayāt ||

2. oṁ candra grahāya namaḥ |

gadā-dhara-dharaṁ devaṁ śveta-varṇaṁ niśākaram |
dhyāyed amṛta-saṁbhūtaṁ sarva kāma phala pradam ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita, āditya-grahasya āgneya dig-bhāge, śveta catuśrākāra maṇḍale pratiṣṭhitaṁ paścimābhimukhaṁ adhi-devatā pratyadhi-devatā sahita candra grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ niṣākarāya vidmahe, sudhāhastāya dhīmahi, tannaś candra pracodayāt ||

3. oṁ aṅgāraka grahāya namaḥ |

rakta-mālyām-baradharaṁ devaṁ hema-rūpaṁ catur-bhujam |
śakti-śūla gadā padmān dhārayantaṁ karāmbujaiḥ ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya dakṣiṇa dig-bhāge rakta trikoṇākāra maṇḍale pratiṣṭhitaṁ dakṣiṇābhimukhaṁ adhi-devatā pratyadhi-devatā sahita aṅgāraka grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ aṅgārakāya vidmahe, bhūmi-putrāya dhīmahi, tannaś kuja pracodayāt ||

4. oṁ budha grahāya namaḥ |

siṁhārūḍhaṁ catur-bāhuṁ khaḍga carma gadā-dharam |
soma-putraṁ mahā-saumyaṁ dhyāyet sarvārtha siddhi-dam ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya īśāṇya dig-bhāge pīta-bāṇākāra maṇḍale pratiṣṭhitaṁ pūrvābhimukhaṁ adhi-devatā pratyadhi-devatā sahita budha grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ saumyakarāya vidmahe, soma-sutāya dhīmahi tanno budha pracodayāt ||

5. oṁ bṛhaspati grahāya namaḥ |

varākṣa-mālikā daṇḍa kamaṇḍalu-dharaṁ vibhum |
puṣpa-rāgāṅkitaṁ pītaṁ varadaṁ bhāvayed gurum ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya uttara dig-bhāge kaṇaka dīrgha caturśrākāra maṇḍale pratiṣṭhitaṁ uttarābhimukhaṁ adhi-devatā pratyadhi-devatā sahita bṛhaspati grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ āṅgirasāya vidmahe, vāgīśāya dhīmahi, tanna jīva pracodayāt ||

6. oṁ śukra grahāya namaḥ |

jaṭilañcākṣa-sūtrañca vara-daṇḍa-kamaṇḍalum |
śveta-vastrojvalaṁ śukraṁ sarva dānava pūjitam ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya pūrva dig-bhāge śveta-pañca-koṇākāra maṇḍale pratiṣṭhitaṁ pūrvābhimukhaṁ adhi-devatā pratyadhi-devatā sahita śukra grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ bhārgavāya vidmahe, vidyādhīṣāya dhīmahi, tanna śukra pracodayāt ||

7. oṁ śanaiścara grahāya namaḥ |

kṛṣṇām-baradharaṁ devaṁ dvi-bhujaṁ gṛdhra-saṁsthitam |
sarva pīḍā-haraṁ nṛṇāṁ dhyāyed graha-gaṇottamam ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya paścima dig-bhāge kṛṣṇa dhanurākāra maṇḍale pratiṣṭhitaṁ paścimābhimukhaṁ adhi-devatā pratyadhi-devatā sahita śanaiścara grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ śanaiścarāya vidmahe, chhāya-putrāya dhīmahi, tanna manda pracodayāt ||

8. oṁ rāhu grahāya namaḥ |

karāḷa-vadanaṁ khaḍga-carma-śūla-varānvitam |
nīla-siṁhāsanaṁ rāhuṁ dhyāyed roga praśāntaye ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya nirṛti dig-bhāge dhūmra śūrpākāra maṇḍale pratiṣṭhitaṁ dakṣiṇābhimukhaṁ adhi-devatā pratyadhi-devatā sahita rāhu grahaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ saimhikeyāya vidmahe, dhūmra-varṇāya dhīmahi, tanno rāhu pracodayāt ||

9. oṁ ketu grahāya namaḥ |

dhūmra-varṇaṁ dvi-bāhuṁ ca keyuṁ ca vikṛtānanam |
gṛdhrāsanaṁ gataṁ nityaṁ dhyāyet sarva phalāptaye ||

sadeśaṁ sagotraṁ sarūpaṁ savarṇaṁ sarṣiścchandasaṁ adhi-devatā pratyadhidevatā sahita āditya-grahasya vāyavya dig-bhāge nānā-varṇa dhvajākāra maṇḍale pratiṣṭhitaṁ dakṣiṇābhimukhaṁ adhi-devatā pratyadhi-devatā sahita ketu grahaṁ

dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi ||

oṁ brahma-putrāya vidmahe, citra-varṇāya dhīmahi, tanno ketu pracodayāt ||

Adhidevatā Āvāhanam

Durga āvāhanam

śaṅkha cakrābhayo hastaṁ nava vastra mahābalam |
siṁhārūḍha samaṁ pādaṁ mahiṣāsura mardanīm ||

oṁ bhūr-bhuvas-suvaḥ durgā devī dhyāyāmi, āvāhayāmi, sthāpayāmi sthāpayāmi gandhākṣata samarpayāmi ||

Gaṇapati āvāhanam

ekadantaṁ sūrpa-karṇaṁ gaja-vaktrañ-caturbhujam |
pāśāṅkuśa-dharañ-caiva kapittha-modaka-priyam ||

oṁ bhūr-bhuvas-suvaḥ mahā-gaṇapatiṁ dhyāyāmi 0 ||

Kṣetrapāla āvāhanam

utūṅga vṛṣabhārūḍhaṁ padma patrāyatekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye ||

oṁ bhūr-bhuvas-suvaḥ kṣetra-pālakaṁ dhyāyāmi 0 ||

Abhayaṅkara (indra) āvāhanam

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato ||

oṁ bhūr-bhuvas-suvaḥ abhayaṅkaraṁ dhyāyāmi 0 ||

Vāstu āvāhanam

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ |
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharaḥ ||
āvāhayāmyahaṁ vāstuṁ vajra-deho mahā-balam |
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam ||

oṁ bhūr-bhuvas-suvaḥ vāstu-puruṣaṁ dhyāyāmi 0 ||

Trayambaka āvāhanam

candrārkāgni vilocanam smita-mukham, padma-dvayanta sthitam,
mudra pāśa mṛgākṣa-sūtra vilasat pāṇim himām suprabhām |
koṭīndu prakalat sudhā-pluta tanum hārāti bhūṣojvalam,
kāntam viśva vimohanam paśupatim mṛtyuñjayam bhāvayet ||

oṁ bhūr-bhuvas-suvaḥ tryaṁbakaṁ dhyāyāmi 0 ||

Nakṣatra āvāhanam

nakṣatram ṛkṣaṁ bhaṁ tārā tārakā'pyuḍu vā striyām |
dākṣāyiṇyo'śvinīty-ādi-tārā aśva-yugaśvinī ||
rādhā-viśākhā puṣye tu sidhya-tiṣyau śraviṣṭhayā |
samā dhaniṣṭhās syuḥ proṣṭhapadā bhādrapadāḥ striyaḥ ||

mṛiga-śīrṣaṁ mṛiga-śiras tasminn evā''grahāyaṇī |
ilvalās tacchiro-deśe tārakā nivasanti yāḥ ||

oṁ aśvinyādi nakṣatra devatāṁ dhyāyāmi 0 ||

āgacchantu mahā bhāgā bhāskarādyā navagrahāḥ |
yajñasyāsya praśāntyarthaṁ sarvānugraha kārakāḥ ||

svāminaḥ sarva-jaganāthāḥ yāvāt pūjāvasānakam, tāvāt yūyam prīti bhāvena kumbheṣveṣu (maṇḍaleṣu) sannidhim kuruta ||
āvāhitā bhavata | sthāpitā bhavata | sannidhā bhavata | sanniruddhā bhavata | sannihitā bhavata | prasīdata ||

Upacāraḥ

- 16 Upacāra Pūjā

oṁ āvāhitānāṁ sarvāsāṁ devatānāṁ etc.

puṣpa-arcana laghu — 1. oṁ bhānave namaḥ 2. haṁsāya 3. bhāskarāya 4. candrāya 5. abja-netra-samudbhavāya 6. tārā-dhipāya 7. bhaumāya 8. bhūmi-sutāya 9. bhūta-mānyāya 10. budhāya 11. tārā-sutāya 12. saumyāya 13. vāg-kṛte 14. brahmaṇāya 15. brahmaṇe 16. diśanāya 17. bhṛgave 18. bhārgava-sambhutāya 19. niśācara-gurave 20. śanaiś-carāya 21. mandāya 22. chhāya-hṛdaya-nandanāya 23. rāhave 24. svar-bhānave 25. āditya-candra-dveśine 26. ketave 27. ketu-svarūpāya 28. kecarāya.

puṣpa-arcana vistāra — 1. oṁ bhānave namaḥ 2. hamsāya 3. bhāskarāya 4. suryāya 5. sūrāya 6. tamoharāya 7. rathine 8. viśve-dhṛte 9. avyāptre 10. harāya 11. veda-mayāya 12. vibhave 13. śudhāṁśave 14. śubhrāṁsave 15. candrāya 16. abja-netra-samudbhavāya 17. tārādhipāya 18. rohinīśāya 19. śambhu-mūrti-kṛtālayāya 20. auśadhīḍyāya 21. auśadhīpataye 22. īśvara-dharāya 23. sudhā-nidhaye 24. sakalāhlādana-karāya 25. bhaumāya 26. bhūmi-sutāya 27. bhūta-mānyāya 28. samudbhavāya 29. āryāya 30. agni kṛte 31. rohitaṅgakāya 32. rakta-vastra-dharāya 33. śucaye 34. maṅgalāya 35. aṅgārakāya 36. rakta-māline 37. māyā-viśāradhāya 38. budhāya 39. tārā-sutāya 40. saumyāya 41. rohini-garbha-sambhutāya 42. candrātma-jāya 43. soma-vamśa-karāya 44. śruti-viśāradhāya 45. satya-sandhāya 46. satya-sindhave 47. vidu-sutāya 48. vibhutāya 49. vibhave 50. vag-kṛte 51. brahmaṇāya 52. brahmaṇe 53. diśanāya 54. śubha-veśa-dharāya 55. gīś-pataye 56. gurave 57. indra-purohitāya 58. jīvāya 59. nirjara-pūjitāya 60. pītāmbharālaṅgkṛtāya 61. bhṛgave 62. bhārgava-sambhūtāya 63. niśācara-gurave 64. kavaye 65. bhṛtya-keta-harāya 66. bhṛgu sutāya 67. varṣa-kṛte 68. dīna-rājya-dāya 69. śukrāya 70. śukra-svarūpāya 71. rājya-dāya 72. laya-kṛtāya 73. koṇāya 74. śanaiścarāya 75. mandāya 76. chāya-hṛdaya-nandanāya 77. mārtānḍajāya 78. paṅgave 79. bhānu-tanūbhavāya 80. yamānujāya 81. adīpya-kṛte 82. nīlāya 83. sūrya-vamśa-jāya 84. nirmāna-dehāya 85. rāhave 86. svar-bhānave 87. aditya-candra-dveśine 88. bhujaṅgamāya 89. simhi deśāya 90. guṇavate 91. rātri pati pīḍitāya 92. ahi rāje 93. śiro hīnāya 94. viśa-dharāya 95. mahā kāyāya 96. mahā-bhūtāya 97. brahmaṇāya 98. brahma-sambhūtāya

99. ravi-kṛte 100. rāhu-rūpa-dhṛte 101. ketave 102. ketu svarūpāya 103. kecarāya 104. kagrutālayāya 105. brahma-vide 106. brahma-putrāya 107. kumāra-kāya 108. brāhmaṇa prītāya.

Uttara Pūjā

❖ karpūra hārati

na tatra sūryo bhāti na candra-tārakaṁ nemā vidyuto bhānti kuto'yam agniḥ |
tam eva bhāntam anubhāti sarvaṁ tasya bhāsā sarvam idaṁ vibhāti ||

oṁ ādityādi navagraha devatābhyo namaḥ | ānanda karpūra nirājanaṁ saṁdarśayāmi | karpūra nirājana anantaraṁ punar ācamaniyaṁ samarpayāmi ||

❖ Puṣpāñjali

brahma-murāris tripurāntakārī bhānuḥ śaśi bhūmi-suto budhaśca |
guruśca śukraḥ śani rāhu ketavas sarve grahāḥ śāntikarā bhavantu |

oṁ ādityādi navagraha devatābhyo namaḥ |
purāṇokta mantra puṣpāñjaliṁ samarpayāmi ||

mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnam samarcanam |
mayā kṛtañca yat-tad-bhoḥ kṣamadhvaṁ graha-devatāḥ

anena pūjānena śrī-sūryādi navagrahādi maṇḍala devatāḥ priyantām ||

Agni-mukham

oṁ bhūr-bhuvas-suvaḥ mṛḍā/varada-nāma agnim āvāhayāmi sthāpayāmi |
oṁ mṛḍā/varada-nāma agnaye namaḥ | supratiṣṭho varado bhava ||

Pradhāna Homaḥ

Sūrya japā kuśama saṅkāśaṁ kāśyapeyaṁ mahā-dyutiṁ |
tamoriṁ sarva pāpaghnaṁ praṇatosmi divākaraṁ ||

1. oṁ bhāskarāya vidmahe | mahā-dyuti-karāya dhīmahi | tanno āditya pracodayāt svāhā ||
2. oṁ ārogyadāya svāhā ||
3. oṁ hrāṁ hrīṁ hrauṁ saḥ sūryāya svāhā ||
4. oṁ sūryāya svāhā ||
5. oṁ agnaye svāhā ||
6. oṁ paśupataye svāhā ||

adhi-devatā pratyadhi-devatā sahita āditya graha prasāda siddhirastu ||
āditya graha doṣa nirdoṣo astu ||

Candra dadhi śaṅkha tuśārābhaṁ kṣīr-ārṇava samudbhavaṁ |
namāmi śaśinaṁ somaṁ śaṁbhūr mukuṭa bhūṣaṇaṁ svāhā ||

1. oṁ niśā-karāya vidmahe | kalā-nāthāya dhīmahi | tannaś-candra pracodayāt svāhā ||

2. oṁ klīṁ hrīṁ aiṁ amṛta karāmṛtaṁ plāvaya plāvaya svāhā ||
3. oṁ śrāṁ śrīṁ śrauṁ saḥ candrāya svāhā ||
4. oṁ candrāya svāhā ||
5. oṁ adbhyas svāhā ||
6. oṁ gauryai svāhā ||

adhi-devatā pratyadhi-devatā sahita soma graha prasāda siddhirastu ||
soma graha doṣa nirdoṣo astu ||

Aṅgāraka dharaṇi garbha saṁbhūtaṁ vidhyut kānti samaprabhaṁ |
kumāraṁ śakti hastañca maṅgalaṁ praṇamāmyahaṁ svāhā ||

1. oṁ aṅgārakāya vidmahe | bhūmi-putrāya dhīmahi | tanna kuja pracodayāt svāhā ||
2. oṁ aiṁ hrāṁ hrīṁ sarva duṣṭān-nāśaya nāśaya svāhā ||
3. oṁ krāṁ krīṁ krauṁ saḥ bhaumāya svāhā ||
4. oṁ bhaumāya svāhā ||
5. oṁ pṛthivyai svāhā ||
6. kṣetra-pataye svāhā ||

adhi-devatā pratyadhi-devatā sahita aṅgāraka graha prasāda siddhirastu ||
aṅgāraka graha doṣa nirdoṣo astu ||

Budha priyaṅgu kalika śyāmaṁ rūpeṇa prathimaṁ budhaṁ |
saumyaṁ saumya guṇopethaṁ taṁ budhaṁ praṇamāmyahaṁ svāhā ||

1. oṁ saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha pracodayāt svāhā ||
2. oṁ hrīṁ śrīṁ saumya sarvān kāmān pūraya pūraya svāhā ||
3. oṁ brāṁ brīṁ brauṁ saḥ budhāya svāhā ||
4. oṁ budhāya svāhā ||
5. oṁ viṣṇave svāhā ||
6. oṁ nārāyaṇāya svāhā ||

adhi-devatā pratyadhi-devatā sahita budha graha prasāda siddhirastu ||
budha graha doṣa nirdoṣo astu ||

Bṛhaspati devanāñca ṛṣināñca guru-kāñcana sannibhaṁ |
buddhi budhaṁ trilokeśaṁ taṁ namāmi bṛhaspatim svāhā ||

1. oṁ surācāryāya vidmahe | suraśreṣṭhāya dhīmahi tanno guru pracodayāt svāhā ||
2. oṁ aiṁ oṁ suraguro abhīṣṭaṁ yaccha yaccha svāhā ||
3. oṁ grāṁ grīṁ grauṁ saḥ gurave svāhā ||
4. oṁ gurave svāhā ||
5. oṁ indrāya svāhā ||
6. oṁ brahmaṇe svāhā ||

adhi-devatā pratyadhi-devatā sahita bṛhaspati graha prasāda siddhirastu ||
bṛhaspati graha doṣa nirdoṣo astu ||

śukra hema kuṇḍa mṛnālābhaṁ daityānāṁ paramaṁ gurum ǀ
sarva śāstra pravaktāraṁ bhārgavaṁ praṇamāmyaham svāhā ǁ

1. oṁ bhārgavāya vidmahe ǀ bhṛgu-sutāya dhīmahi ǀ tannaś-śukra pracodayāt svāhā ǁ
2. oṁ śāṁ śīṁ śūṁ śaiṁ śāuṁ śaḥ śukrāya svāhā ǁ
3. oṁ drāṁ drīṁ drauṁ saḥ śukrāya svāhā ǁ
4. oṁ śukrāya svāhā ǁ
5. oṁ indrāṇyai svāhā ǁ
6. oṁ indrāya svāhā ǁ

adhi-devatā pratyadhi-devatā sahita śukra graha prasāda siddhirastu ǁ
śukra graha doṣa nirdoṣo astu ǁ

śani nīlāñjana samābhāsaṁ ravi putraṁ yamāgrajam ǀ
chāya mārtaṇḍa saṁbhūtaṁ taṁ namāmi śanaiścaram ǁ

1. oṁ paṅgu-pādāya vidmahe ǀ kāka-dhvajāya dhīmahi ǀ tannaś-śanaiścara pracodayāt svāhā ǁ
2. oṁ hrāṁ hrīṁ hrīṁ hrīṁ sarva śatrūn vidrāvaya vidrāvaya mārttaṇḍa sūnave svāhā ǁ
3. oṁ prāṁ prīṁ prauṁ saḥ śanaiścarāya svāhā ǁ
4. oṁ śanaiścarāya svāhā ǁ
5. oṁ prajāpataye svāhā ǁ
6. oṁ yamāya svāhā ǁ

adhi-devatā pratyadhi-devatā sahita śanaiścara graha prasāda siddhirastu ǁ
śanaiścara graha doṣa nirdoṣo astu ǁ

Rāhu ardha-kāyaṁ mahā-vīryaṁ candrāditya vimardhanaṁ ǀ
siṁhika garbha saṁbhūtaṁ taṁ rāhuṁ praṇamāmyaham svāhā ǁ

1. oṁ nāga-rūpāya vidmahe ǀ siṁhi-putrāya dhīmahi ǀ tanno rāhu pracodayāt ǁ
2. oṁ rāṁ hraum hraiṁ hrīṁ soma śatroḥ śatrūn vidhvaṁsaya vidhvaṁsaya rāhave svāhā ǁ
3. oṁ bhrāṁ bhrīṁ bhrauṁ saḥ rāhave svāhā ǁ
4. oṁ rāhave svāhā ǁ
5. oṁ pitṛbhyo svāhā ǁ
6. oṁ nairṛtaye svāhā ǁ

adhi-devatā pratyadhi-devatā sahita rāhu graha prasāda siddhirastu ǁ
rāhu graha doṣa nirdoṣo astu ǁ

Ketu palāśa puṣpa saṁkāśaṁ tāraka graha mastakam ǀ
raudraṁ raudrātmakaṁ ghoraṁ taṁ ketuṁ pranamāmyaham svāhā ǁ

1. oṁ citra-varṇāya vidmahe ǀ siṁhi-putrāya dhīmahi ǀ tanno ketu pracodayāt svāhā ǁ
2. oṁ krūṁ hrūṁ kraiṁ ketave svāhā ǁ
3. oṁ srāṁ srīṁ srauṁ saḥ ketave svāhā ǁ
4. oṁ ketave svāhā ǁ

5. oṁ brahmaṇe svāhā ||
6. oṁ citra-guptāya svāhā ||

adhi-devatā pratyadhi-devatā sahita ketu graha prasāda siddhirastu ||
ketu graha doṣa nirdoṣo astu ||

Adhidevatā Homam

śaṅkha cakrābhayo hastaṁ nava vastra mahābalam |
siṁhārūḍha samaṁ pādaṁ mahiṣāsura mardanīm svāhā ||
durgāyai idaṁ na mama | śrī durgā devī prasāda siddhirastu ||

ekadantaṁ sūrpa-karṇaṁ gaja-vaktrañ-caturbhujam |
pāśāṅkuśa-dharañ-caiva kapittha-modaka-priyam svāhā ||
gaṇapataye idaṁ na mama | śrī mahā-gaṇapati prasāda siddhirastu ||

utūṅga vṛṣabhārūḍhaṁ padma patrāyatekṣaṇam |
kṣetra pālaṁ ahaṁ vande sarva ariṣṭaśca śāntaye svāhā ||
kṣetrapebhyo idaṁ na mama | kṣetra-pāla prasāda siddhirastu ||

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato svāhā ||
abhayaṅkarāya idaṁ na mama | abhayaṅkara prasāda siddhirastu ||

vāstu martyo mahākāyaḥ kṛṣṇāṅgo rakta-locanaḥ |
eka-vaktro dvi-bāhuśca barbarāṅgañca durdharaḥ ||
āvāhayāmyahaṁ vāstuṁ vajra-deho mahā-balam |
viśvambaraṁ nāga-rūpaṁ bhū-bhār-arpita mastakam svāhā ||
vāstu-puruṣāya idaṁ na mama | vāstu-puruṣa prasāda siddhirastu ||

tryambakam yajāmahe sugandhiṁ puṣṭi vardhanam |
ūrvārukam iva bandhanān mṛtyor mukṣīya mā'mrutāt svāhā ||
trayambakāya idaṁ na mama | tryaṁbaka prasāda siddhirastu ||

Nakṣatra Homa

oṁ aśvinyai svāhā | aśvinyai idaṁ na mama || bharaṇyai svāhā | kṛttikāya svāhā | rohinyai svāhā | mrgāya svāhā | ārdrāya svāhā | punarvasave svāhā | puśyāya svāhā | aśleṣāya svāhā | maghāya svāhā | pūrva-phalgunyai svāhā | uttara-phalgunyai svāhā | hastāya svāhā | citrāya | svātyai svāhā | viśākhāya svāhā | anurādhāya svāhā | jyeṣṭhāya svāhā | mūlāya svāhā | pūrvāṣāḍāya svāhā | uttarāṣāḍāya svāhā | śravaṇāya svāhā | dhaniṣṭhāya svāhā | śatabhiṣāya svāhā | pūrva-bhādrāya svāhā | uttara-bhādrāya svāhā | revatyai ||
hutaṁ mayā ca hutaṁ yad yad devatākaṁ tat tad devatābhya idaṁ na mama ||

❖ Offer ahutis with the nakṣatra gāyatri of the yajamāna and other participants - as many as desired — 3, 7, 9, 12, 27, 54 or 108. Ahutis can also be offered to the deities of the nakṣatras - see chart on page 111.

Nakṣatra gāyatris

oṁ śveta-varṇai vidmahe | sudhā-karāyai dhīmahi | tanno aśvininā pracodayāt ||
oṁ kṛṣṇa-varṇai vidmahe | daṇḍa-dharāyai dhīmahi | tanno bharaṇi pracodayāt ||
oṁ vahni dehāyai vidmahe | mahā-tapāyai dhīmahi | tanno kṛttikā pracodayāt ||
oṁ prajā-virudhai vidmahe | viśva-rūpāyai dhīmahi | tanno rohini pracodayāt ||
oṁ śaśi-śekharāya vidmahe | mahā-rādhāyai dhīmahi | tanno mṛgaśira pracodayāt ||
oṁ mahā-śreṣṭhāya vidmahe | paśuntanāya dhīmahi | tanno ārdra pracodayāt ||
oṁ prajā-varudhai vidmahe | aditi-putrāya dhīmahi | tanno punarvasu pracodayāt ||
oṁ brahma-varcasāya vidmahe | mahā-dīśāya dhīmahi | tanno puṣya pracodayāt ||
oṁ sarpa-rājāya vidmahe | mahā-rocanāya dhīmahi | tanno aśleṣa pracodayāt ||
oṁ mahānaghāya vidmahe | pitru devāya dhīmahi | tanno magha pracodayāt ||
oṁ aryamnāya vidmahe | paśu-dehāya dhīmahi | tanno pūrva phālguni pracodayāt ||
oṁ mahābhagāyai vidmahe | mahā-śreṣṭhāyai dhīmahi | tanno'ttaraphalguni pracodayāt ||
oṁ prayacchatāyai vidmahe | prakṛt pranītāyai dhīmahi | tanno hasta pracodayāt ||
oṁ mahā dṛṣṭhāyai vidmahe | prajārapāyai dhīmahi | tanno citra pracodayāt ||
oṁ kāma-sārāyai vidmahe | mahā-niṣṭhāyai dhīmahi | tanno svāti pracodayāt ||
oṁ indrāgniśca vidmahe | mahā-śreṣṭhāyai dhīmahi | tanno viśāka pracodayāt ||
oṁ mitra-deyāyai vidmahe | mahā mitrāya dhīmahi | tanno anurādha pracodayāt ||
oṁ jyeṣṭhāyai vidmahe | mahā-śreṣṭhāyai dhīmahi | tanno jyeṣṭhā pracodayāt ||
oṁ prajādhipāyai vidmahe | mahā prajādhipāyai dhīmahi | tanno mūlā pracodayāt ||
oṁ samudra-kāmāyai vidmahe | mahābījitāyai dhīmahi | tanno purvāṣāḍhā pracodayāt
oṁ viśvedevāya vidmahe | mahāṣāḍāya dhīmahi | tanno 'ttaraṣāḍha pracodayāt ||
oṁ mahā-śreṣṭhāyai vidmahe | puṇya ślokāyai dhīmahi | tanno śravana pracodayāt ||
oṁ agra-nāthāya vidmahe | vasu-pritāya dhīmahi | tanno śraviṣṭha pracodayāt ||
oṁ bheṣajāya vidmahe | varuna dehāya dhīmahi | tanno śatabhiṣa pracodayāt ||
oṁ tejaskarāya vidmahe | ajaikapādaya dhīmahi | tanno pūrva-proṣṭhapada pracodayāt ||
oṁ ahirbudhnyāya vidmahe | pratiṣṭhāpanāya dhīmahi | tanno'ttara-proṣṭhapada pracodayāt ||
oṁ viśva-rūpāya vidmahe | pūṣna-dehāya dhīmahi | tanno revati pracodayāt ||

Uttarāṅgam

sviṣṭakṛta āhutiḥ

asmin karmaṇi deveśa pramādāt bhramato'pi vā |
nyūnādhikaṁ kṛtaṁ yacca sarvaṁ sviṣṭa-kṛtaṁ kuru ||
tvam agne sarva lokānāṁ pāvanaḥ sviṣṭakṛt prabhuḥ |
yajña-sākṣī kṣema kartā sarvān kāmān prapūraya ||
hrīṁ agni-sviṣṭakṛte svāhā || agnaye sviṣṭakṛte idam na mama

Prāyaścitta ahutiḥ

pramādāt kurvatāṃ karma pracyaveta adhvareṣu yat |
nyūnam sampūrṇatām yāti sadyo agni prasādatas svāhā ||

raṁ agnaye idam na mama ||

jñātam ca yad ajñātam ca yadeva vai hutam mayā |
nyūnam atiriktañca tat sarvam kṣamyatām prabho svāhā ||

karmaṇe'sya para-brahman-ayuktaṁ vihitañca yat |
tacchāntyai yajña-sampattyau vyāhṛtyā hūyate vibho ||

hrīṁ bhū svāhā || agnaye idaṁ na mama |
hrīṁ bhuvas-svāhā || vāyave idam na mama |
hrīṁ suvas-svāhā || sūryāya idam na mama |
hrīṁ bhūr-bhuvas-suvas-svāhā || prajāpataye idam na mama |

pūrṇāhuti

pūrṇam adaḥ pūrṇam idam | pūrṇāt pūrṇam udacyate |
pūrṇasya pūrṇam ādāya | pūrṇam eva-avasiṣyāte ||

hrīṁ yajñapate pūrṇobhavatu yajña me hṛṣyantu yajña-devatāḥ phalāni samyag yacchantu svāhā ||

Vasodhāra

śata-dhāram sahasra-dhāram aparimita-dhāraṃ acchidram
akṣayam paramam pavitra bhagavan agnaye punātu svāhā ||

- Valedict varuna from the praṇīta pātra, then pour some water down on the four sides of the kuṇḍa.

marjanam

pūrvām diśi mārjanaṁ namaḥ (east) |
dakṣināṁ diśi mārjanaṁ namaḥ (south) |
pratīcyāṁ diśi mārjanaṁ namaḥ (west) |
udīcyām diśi mārjanaṁ namaḥ (north) |
urdhvāṁ diśi mārjanaṁ namaḥ (sprinkle upwards) ||

- abhiṣeka from the prokṣaṇi pātra

āpaḥ sumitriyāḥ santu bhavantvoṣadhayo mama |
āpo rakṣantu māṁ nityam-āpo nārāyaṇaḥ svayam ||

- sprinkle a few drops of water in the north-east

ye dviṣanti ca māṁ nityaṁ yāṁśca dviṣmo narān vayam |
āpo durmitriyāsteṣām santu bhakṣantu tānapi ||

buddhiṁ vidyāṁ balaṁ medhāṁ prajñāṁ śraddhām yaśaḥ śriyam |
ārogyaṁ teja āyuṣyaṁ dehi me havyavāhana ||

Homage to Agni

rudra teja samudbhūto varado havya-vāhanaḥ |
agnir vaiśvānaraḥ sākṣāt tasmai nityam namo namaḥ ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

visarjanam

yajña yajñapatiṁ gaccha yajñaṁ gaccha hutāśana |
svāṁ yoniṁ gaccha yajñesa pūrayāsman manoratham ||

- ❖ offer one dadhi ahuti to the north - raṃ agne kṣamasva svāhā ||

Tilakam

- ❖ Collect some ashes from the fire on the sruk and then place tilak on forehead.

śāntir-astu śivaṁ cāstu vāsavāgni prasādataḥ |
marutāṁ brahmaṇaścaiva vasu rudra prajāpatiḥ ||

Agni Prārthana

namaste gārhapatyāya namaste dakṣiṇāgnaye |
namaḥ āhavanīyāya mahā vedyāi namo namaḥ ||

Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.

kāṇḍa dvayopapādhyāya karma brahma svarūpiṇam |
svarga apavarga rūpāya yajñeśāya namo namaḥ ||

I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.

yajñeśācyuta govinda mādhava ananta keśava |
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ||

Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.

mantra hīnaṃ kriya hīnaṃ bhakti hīnaṃ hutāśana |
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ||

Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.

pramādāt kurvatāṃ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ||

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

Navagraha bali dānam

1. bho bho sūrya enaṁ sadīpaṁ guḍaudana baliṁ pāyasa baliṁ dadhyakṣata baliṁ vā gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
2. bho bho soma enaṁ sadīpaṁ ghṛta-pāyasa baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
3. bho bho bhauma enaṁ sadīpaṁ masūrānna baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
4. bho bho budha enaṁ sadīpaṁ kṣīraudana baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
5. bho bho guro enaṁ sadīpaṁ dadhyaudana baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
6. bho bho śukra enaṁ sadīpaṁ ghṛta-odana baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
7. bho bho śanaiścara enaṁ sadīpaṁ kṛsara baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
8. bho bho rāho enaṁ sadīpaṁ aja māṁsa baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||
9. bho bho keto enaṁ sadīpaṁ citraudana baliṁ gṛhāṇa saparivārasya mama āyuḥ-kartā kṣema-kartā śānti-kartā tuṣṭi-kartā puṣṭi-kartā varado bhava ||

Nakṣatras and their Deities

Sanskrit	Tamil	Ruler	Deity	Sanskrit	Tamil	Ruler	Deity
Aśvini	aśvini	ketu	Tvastra	Svāti	suvāti	Rahu	Vayu
Bharaṇi	baraṇi	Venus	Yama	Viśākha	viśākam	Jupiter	Indragni
Kṛttika	kārtikai	Sun	Agni	Anurādha	anusam	Saturn	Mitra
Rohini	rohini	Moon	Brahma	Jyeṣtha	kēṭṭai	Merc.	Indra
Mrgaśira	māgśīrizam	Mars	Candra	Mūla	mūlam	Ketu	Raksas
Ārdra	tiruvādirai	Rahu	Siva	P.Āṣāḍha	purāṭam	Venus	Udaka
Punarvasu	punarpūṣam	Jupiter	Aditi	U. Āṣāḍha	uttaraṭam	Sun	Visvedeva
Puṣya	pūṣam	Saturn	Guru	Śrāvana	tiruvoṇam	Moon	Vishnu
Aśleṣa	āyiliyam	Merc.	Sarpa	Dhaniṣṭha	aviṭṭam	Mars	Vasu
Magha	makam	Ketu	Pitri	Śatatārak	sadayam	Rahu	Varuna
P.Phalguni	pūram	Venus	Bhaga	P.Bhādra	puraṭṭāti	Jupiter	Ajacara
U.Phalguni	uttiram	Sun	Aryama	U.Bhādra	uttaraṭṭāti	Saturn	Ahirbudni
Hasta	attam	Moon	Ravi	Revati	revati	Merc.	Pusha
Citra	cittirai	Mars	Tvastra				

Puṣpāñjali

ya evaṁ tvām veda - so jñānavān bhavati |
yo lakṣmīśaṁ bhajato - taṁ kṛpāvān bhavati |
yaḥ sarva rūpaṁ japati - sa siddhimān bhavati |
yaḥ suyajñeśam yajati - tam prabhavān bhavati |
yo brahmāṇaṁ smarati - sas tejovān bhavati |
yaḥ karttāraṁ anubhavati - taṁ kriyavān bhavati |
ya evaṁ devān yajati - taṁ krīḍāvān bhavati |
yo vai paramātmānaṁ veda - evam tvāṁ veda tad vijñānavān bhavati |
jānāti yaḥ karttāraṁ karttāraṁ praṇamati - so mokṣavān bhavati |
yaḥ kāma-nayeśaṁ smarati - tat kāmān pūrayati |
stauti yaḥ śrī kṛṣṇaṁ sa viṣṇu-lokam gacchati |
yo'psu sthitaṁ raṭi saḥ kṣora nidhiṁ prāpnoti |
yaḥ sarva śaktimantaṁ yajati – so māyatanavān bhavati |
smarati yah paramātmānam – so calāyatanavān bhavati ||

Śānti Stotram

naśyantu preta-kūṣmāṇḍā naśyantu dūṣakā narāḥ |
sādhakānāṁ śivāḥ santu svāmnāya paripālanam || 1 ||

nandantu mātaras sarvā jayantu yoginī-gaṇāḥ |
jayantu siddhā ḍākinyo jayantu gurū-śaktayaḥ || 2 ||

nandantu hyaṇimādyāśca nandantu guhyakādayaḥ |
nandantu bhairavāḥ sarve siddha-vidyādharādayaḥ || 3 ||

ye cāmnāya viśuddhāśca mantriṇaś śuddha buddhayaḥ |
sarvadā nandayānandaṁ nandantu kula-pālakāḥ || 4 ||

indrādyās tarpitās santu tṛpyantu vāstu devatāḥ |
candra sūryādayo devās tṛpyantu gurū-bhaktitaḥ || 5 ||

nakṣatrāṇi grahā yogāḥ karaṇādyās tathāpare |
te sarve sukhino yāntu māsāśca tithayas tathā || 6 ||

tṛpyantu pitaras sarve ṛtavo saṁvatsarādayaḥ |
khecarā bhūcarāścaiva tṛpyantu tava bhaktitaḥ || 7 ||

antarikṣa-carā ghorā ye cānye deva-yonayaḥ |
sarve tu sukhino yāntu sarvā nadyaśca pakṣiṇaḥ || 8 ||

parvatās sukhinas santu tathā tat kandarā guhāḥ |
ṛṣayo brāhmaṇās sarve śāntiṁ kurvantu te sadā || 9 ||

tīrthāni paśavo gāvo yāścānyāḥ puṇya-bhūmayaḥ |
vṛddhāḥ pativratā nāryaś śivaṁ kurvantu te sadā || 10 ||

śivaṁ sarvatra te cāstu putra-dāra-dhanādiṣu |
rājānas sukhinas santu kṣema mārge tu te sadā || 11 ||

śubhā te divasā yāntu śivās tiṣṭhantu te śivāḥ |

dveṣṭāras sādhakānāṁ ca sadaivāmnāya dūṣakāḥ || 12 ||
ḍākinīnāṁ mukhe yāntu tṛptā-tṛptāśca teṣu tāḥ |
śatravo nāśam āyāntu tava nindākarāḥ sadā || 13 ||

ye nindakā te vipadaṁ prayāntu ye sādhakāste prabhavantu siddhāḥ |
ye sarva vīrāḥ karuṇāvalokāt punaḥ purātman tava sannidhatsva || 14 ||

|| iti mantra mahārṇava antargate śānti stotram sampūrṇam ||

DAKṢINA DĀNAM

❖ Every samskāra comes to an end with the dakṣina-dānam and then the āśirvādam

govinda pratigṛhṇāti govindāya dadāti ca |
govinda dhārikā dvābhyāṁ govindāya namo namaḥ ||

Govinda is the giver and the receiver, Govinda is the supporter of both donor and receiver therefore I pay my obeisance to Govinda.

hiraṇya garbha garbhastham hema bīja vibhāvasoḥ |
ananta puṇya phaladam atha śāntiṁ prayaccha me ||

Yajamāna:— hariḥ oṁ tat-sat | adya asmin śubha dine, etat karma _________ pratiṣṭhārtham, śrī lakṣmī-nārāyaṇa prītyartham, sampūrṇa phala siddhyartham pūrva pūjita brahmaṇāya tubhyam idam dakṣinām sa-tāmbūlam sa-phalaṁ aham saṁpradade ||

In order to confirm this ritual, to please Lakshmi-Narayana and to obtain the fruit of this rite I give this honorarium to the duly honoured priest.

ĀŚIRVĀDAM

śrī mahabhyo namaḥ !
svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu || 1 ||

Reverend sirs! With your blessing may all the mantras that have been recited yield their stated rewards.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu || 2 ||

Reverend sirs! With your blessing may this moment be considered as most auspicious..

tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu || 3 ||

Reverend sirs! With your blessing in spite of the ascendant sign, mall the Planets be well disposed.

ye ye grahāḥ śubhetara-sthāneṣu sthitāḥ teṣāṁ grahāṇām śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 3 ||

May all those planets situated in inauspicious houses yield the rewards of their positive states.

ye ye grahāḥ śubha-sthāneṣu sthitāḥ teṣāṁ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 4 ||

May all those planets situated in auspicious houses yield the greatest rewards of the eleventh house position.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) vedoktaṁ dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu || 5 ||

May everyone and their families obtain the longevity that is mentioned in the Vedas.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) gṛhe vasatāṁ dvipadāṁ catuṣpadāṁ nīroga śatāyuṣaṁ bhūyāditi bhavanto mahānto anugṛhṇantu || 6 ||

May all those who dwell in the house of this couple; both human and animal be free from disease and have long life.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 7 ||

May this couple (everyone) always enjoy increase of wellbeing, security, steadfastness, courage, energy, vicotory, longevity, health and prosperity.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) sarveṣām devatānām prasādena ca hitokta mahat aiśvarya āvāptiḥ ācandrārkam vaṁśā vṛddhi bhūyād iti bhavanto mahānto anugṛhṇantu || 8 ||

By the grace of all the gods may great beneficial prosperity be obtained and may every one's lineage continue as long as the Sun and the Moon exist.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) śarīre vartamāna vartiṣyamāna samasta roga pīḍa parihāra dvārā, kṣipra ārogyatā dṛḍhagātra siddhiḥ iti bhavanto mahānto anugṛhṇantu || 9 ||

May all the suffering caused by current and future disease by quickly healed and a swift recovery obtained, and may every one be firm of limb.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) āyur balam yaśo varcaḥ paśavaḥ sthairyaṁ siddhir lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nitya-śrī nitya-maṅgalaṁ ityeṣām sarvadā abhivṛddhir bhūyād iti bhavanto mahānto anugṛhṇantu ||

May this couple (everyone) always enjoy health, strength, fame, prosperity, success, forgiveness, popularity, happiness, festivities, and auspiciousness. May these blessing always increase.

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) gṛhe dhana lakṣmī dhānya lakṣmī santāna lakṣmī saumya lakṣmī saubhāgya lakṣmī, gaja lakṣmī mokṣa lakṣmī aṣṭha lakṣmyāḥ sthiratara siddhiḥ iti bhavanto mahānto anugṛhṇantu || 11 ||

May this couple (all people) have the eight types of Lakshmi (prosperity) firmly established in their homes.

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 12 ||

May all people be free from disease and suffering, may they all be of good character and prosperous, may all people be compassionate and free from jealousy.

deśo ayaṁ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 13 ||
May this country be free of troubles. and may everyone attain happiness.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||
May there always be auspiciousness, always increasing.

Paurāṇika śloka āśirvādam

bhadram astu śivam cā'stu mahā-lakṣmī prasīdatu |
rakṣantu tvāṁ surā sarve sampadaḥ santu susthira || 1 ||

May well-being be yours, and auspiciousness too, may Fortune shower her grace upon you,
May all the gods protect you, and grant you prosperity and security in abundance.

runa rogādi dāridyaṁ pāpa kṣut apamṛtyavaḥ |
bhaya śoka manas tāpa naśyantu tava sarvadā || 2 ||

May you forever be free from debts, poverty, hunger and untimely death, fear, mental torment and anxiety.

ārogyaṁ dṛḍha-gātratvaṁ anṛṇyaṁ agha mocanam |
apāra vaśyaṁ niścintyaṁ āstikyam praptir astu te || 3 ||

May you obtain health, firm body, freedom from debts, and freedom from sin.
May you always be independent, free from anxiety and firm in your Vedic faith.

mantrārthāḥ saphalāḥ santu pūrṇā santu manorathāḥ |
śatrūṇāṁ buddhi nāśo'stu mitrāṇām udayas tathā || 4 ||

May you receive all the benefit of the mantras, may all your goals be fulfilled, may all your enemies obtain intelligence and your friends ever increase.

avyādhinā śarīreṇa manasā ca nirādhinā |
pūrayann arthinām āśām jīva-tvaṁ śaradaś-śatan || 5 ||

May your body be free from diseases and your mind free from worry, may you achieve your aspirations and may your live for an hundred autumns.

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ |
rakṣantu tvāṁ sadā yāntaṁ tiṣṭhantaṁ nidrayā-yutam || 6 ||

May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go, wherever you stay and wherever you sleep.

āyur ārogyam aiśvaryam yaśas-tejo jvalāmatiḥ |
brahma-putra bhavas-tejas-tilakena kṛtena te || 7 ||

With the application of the tilak, O Noble son may you be blessed with long life, health, prosperity, fame, vigour, and a brilliant mind.

sapatnyā durgrahāḥ pāpā duṣṭa sattvādy-upadravāḥ |
tamāla patram ālokya sadā saumya bhavantu te || 4 ||

sumaṅgalaṁ maṅgalam īśvarāya te, sumaṅgalaṁ maṅgalam acyutāya te |
sumaṅgalaṁ maṅgalam antarātmane, sumaṅgalaṁ maṅgalam abjanābha te || 1 ||
sumaṅgalaṁ śrī nilayoru vakṣase, sumaṅgalaṁ padma bhavādi sevite |
sumaṅgalaṁ padma jagan-nivāsine, sumaṅgalaṁ cāśrita mukti dāyine || 2 ||
cāṇūra darpaghna subāhu daṇḍayoḥ, sumaṅgalaṁ maṅgalam ādipūruṣah |
bālārka koṭi pratimāya te vibho, cakrāya daityendra vināśa hetave || 3 ||
śaṅkhāya koṭindu samāna tejase, śārṅgāya ratnojjvala divya rūpiṇe |
khaḍgāya vidyā-maya vigrahāya te, sumaṅgalaṁ maṅgalam astu te vibho || 4 ||
tadā vayos tattva viśiṣṭa śeṣiṇe, śeṣitva sambandha nibodhanāya te |
yan maṅgalānāṁ ca sumaṅgalāya te, punaḥ punar maṅgalam astu santatam || 5 ||